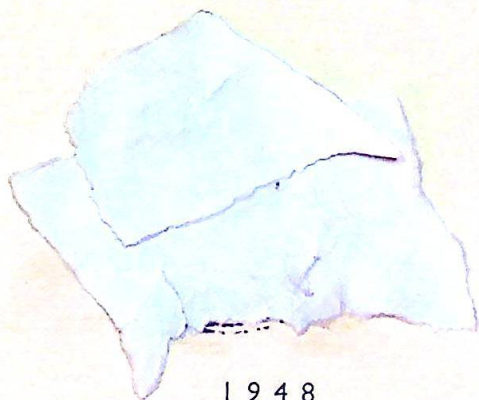


Some Notes
and
Reminiscences

*Some Notes
and
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|
by

SETH RAMKRISHNA DALMIA



1948

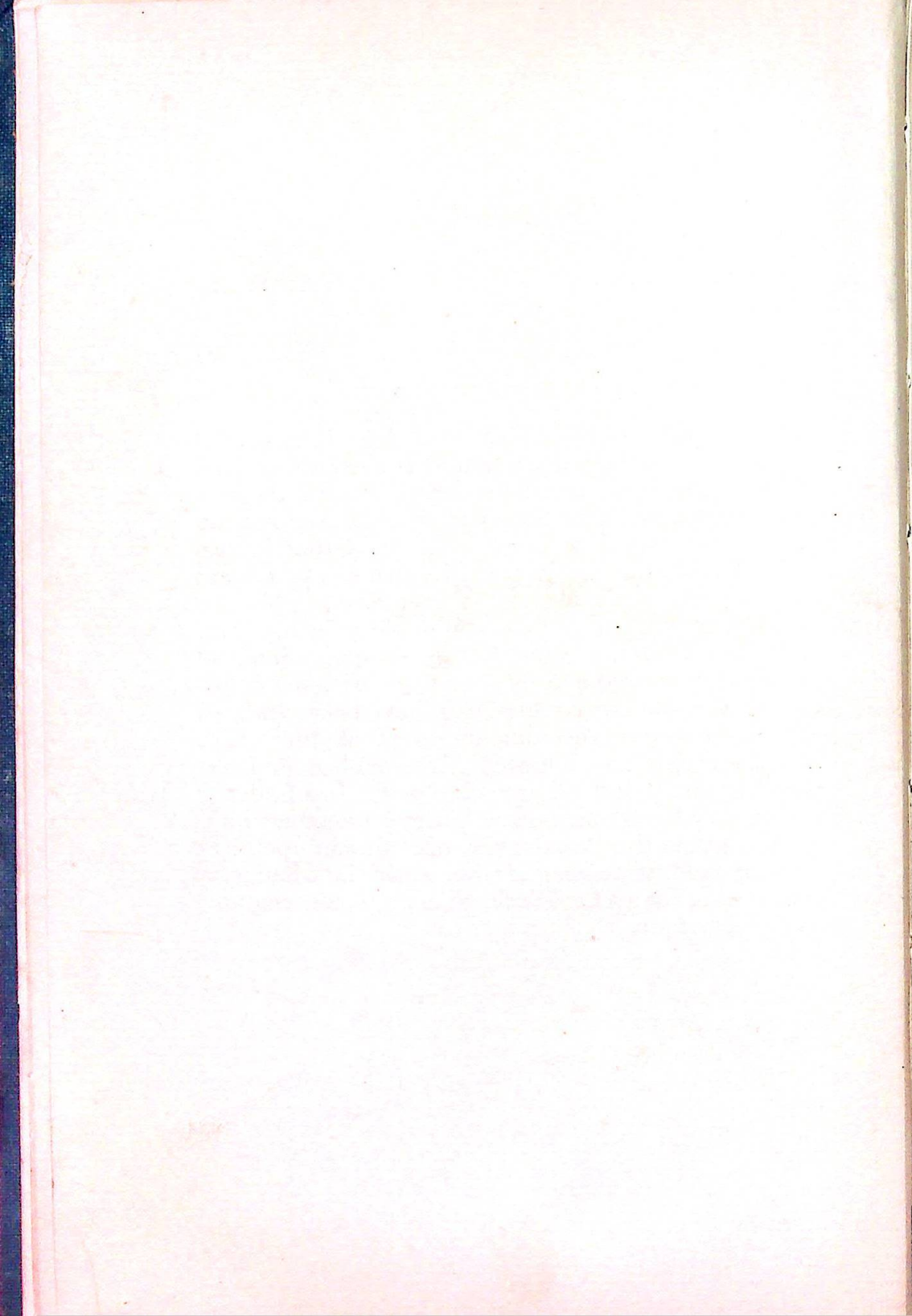
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P r e f a c e

How vast is the universe and how infinitesimal is this earth, yet how mysterious that even the greatest of men—the sages, the philosophers and the thinkers—have felt bewildered and baffled at the complexities of this tiny world of ours! Contemplating in this strain from time to time I was struck by certain thoughts on national and international problems. In May 1947 I decided to publish these in the form of a book and the result is this volume. Some of the views expressed here in connection with the political condition of our country then have been rendered out of date since the announcement of June 1947 and the events that followed. Yet neither do I feel that they have lost all interest nor do I consider it proper to alter them now. If these thoughts could render even the least assistance to the political thinkers and statesmen of the world in framing a constitution for a One World State, I would consider myself fortunate.

R. D.



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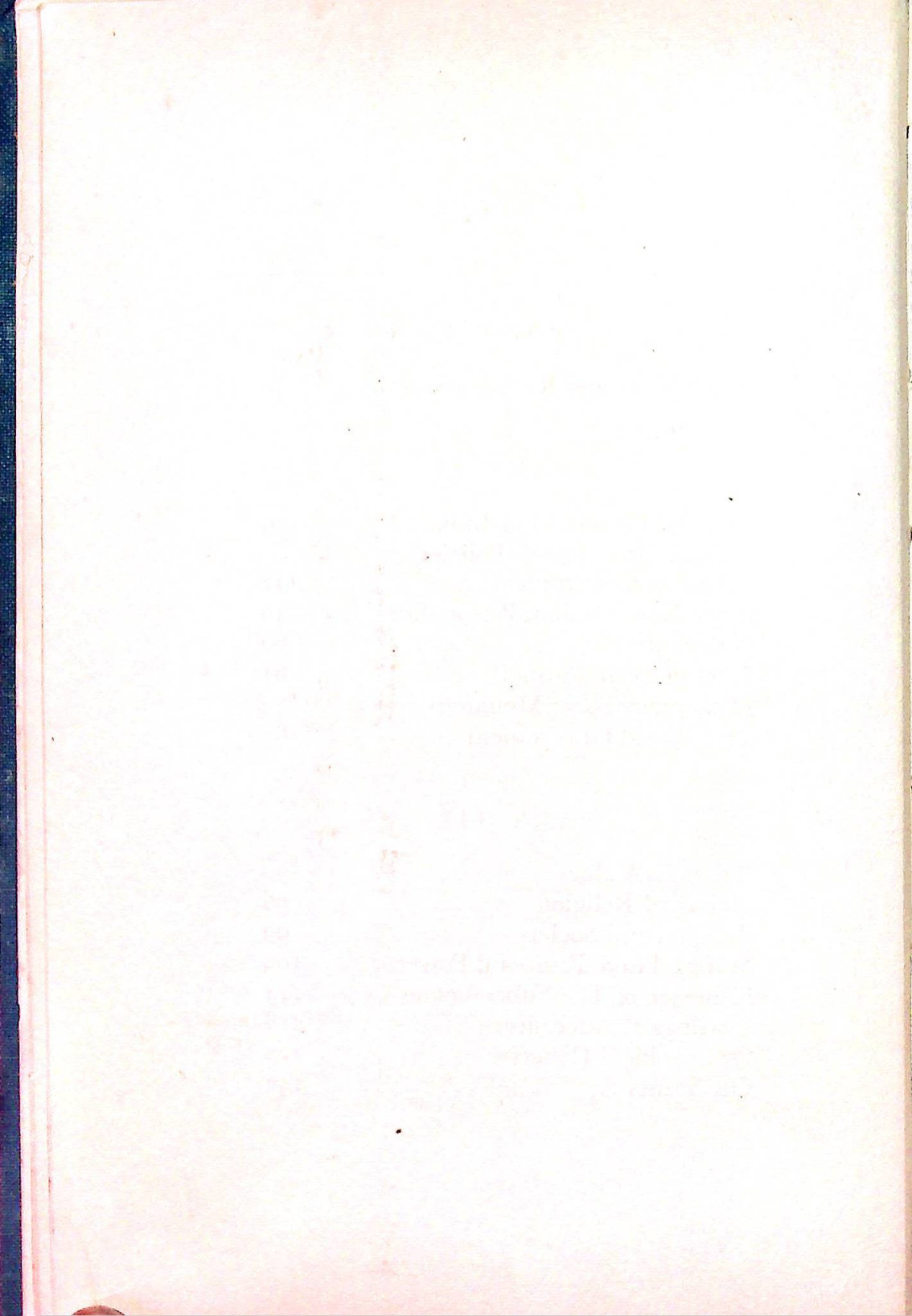
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PART I

Some Notes and Reminiscences

I am narrating a short history of the course and connection of events which stimulated my mind and shaped my career, placing me where I stand today. My ideals as given here should offer clues to all those—my family members, relations, friends, acquaintances and other members of Dalmia Jain Industries or of the public, who may be interested in knowing me or carrying out my wishes. If on any occasion, in the years to come, the members of the Dalmia Jain House, in the matter of carrying out my ideals including the Charity Trusts under their guidance, fail to agree in deciding a particular line of action, my advice to them is that, discarding all controversy and doubt, they may usefully refer to the relevant paragraphs in this volume which may bear on the specific issues.

As a child, unlike other children, I was neither given to play nor was I fond of stories. Romances and novels generally had no fascination for me in

present in his creation—particularly in Man, who is his own reflection. There is no man without nobility of divine virtues inherited from Him, as all creation is but an impress of His Supreme self. We have only to seek and find it. Even the deadliest Snake confers blessings on humanity by inhaling the poison from the air and thus purifying it for our benefit. Whatsoever goodness I have in me, is the result of what I learnt from Seth Baldeo Dasji and inherited from my forefathers. So since my early days, I learnt the great lesson that I should always do good—also to those who had wronged me even hundreds of times—and I should search out my own shortcomings before I start finding faults in others.

My intimate and long connection with Bhai Hanuman Prasad Ji Poddar (Editor of the Religious Monthly *Kalyan*) and our mutual affection is worthy of mention. I attribute my courage to the fruition of efforts made in my past lives, to my long association with my maternal uncle, Seth Motilalji, who, in my early years, cared for me as for a son, and to what I have inherited from my venerable mother, who always stood by me in times of trouble and infused patience and courage in me again and again throughout my life. Today she is an old lady of eighty; she gets up at four o'clock in the morning and usually has her dip in the holy Ganges. She has such a forceful personality that all members of my family, including myself, hold her in awe and reverence.

My brother, Jaidayal, in his youth, followed me in weal and woe alike, like a shadow ever ready at my word even to jump into the fire. My affection for him is more paternal than fraternal and he always reciprocated it with the same warmth. But today I find that he and others have not the feeling of implicit devotion to me as they had before. Maybe, it is

due to change of circumstances, maybe it is due to some misunderstanding, or maybe it is through my own incorrect reading that I find it so. Every man thinks that he is right and appraises himself according to his own tenets and notions, and when any factor or factors change the outlook, the resultant summing up is different. But nothing is unchangeable and one's thoughts are constantly in the process of modification. Goodness assumes the shape of evil and *vice versa*, though the latter is rather difficult to achieve. Nevertheless, it is an undeniable fact that rarely does one get such a devoted and simple hearted brother as Jaidayal, who is not tempted by money.

My eldest daughter, Rama, who is now grown up and is of an independent disposition, was my solace during my hard times. Even on occasions of dire difficulties I spent much money on her education, to the point of borrowing with great difficulties, so that she was brought up like a princess. Shanti Prasad, my son-in-law, joined me immediately after his marriage with Rama and he has been with me from the very beginning of my industrial career. Shanti Prasad has been more than a son to me, and there was a time when, he, along with my brother Jaidayal, were my left and right hands. Between the two is divided the arduous task of managing the Dalmia Jain Enterprises all over the country. I cannot close this account without referring to my late wife, Narbadadevi, who died about the age of sixteen, yet my head bends down in reverence for her noble character.

Wisdom does not come as a consequence of knowledge nor does far-sightedness. These are special gifts bestowed by God on the selected few. I have personally observed that some uneducated persons are wiser than the highly educated. I do not mean that education is not entirely beneficial.

Knowledge does sharpen our intellect, but only, if it is real. All my present wives are highly educated in English or Sanskrit, but Narbada was not educated at all. But I feel now that it would not be wrong to say that my thirty-year old, well-educated wives cannot equal that sixteen-year old, uneducated Narbada in wisdom, forbearance and self-sacrifice.

In my reckless imprudence, I often beat her and though innocent she calmly tolerated it. How changing are the opinions of people can be imagined from the fact that I was then a staunch believer in the Purdah system and she observed it fully. But I wanted her to achieve the impossible. Being extremely poor, we had rented, at Rs. 13 p.m., a room hardly capable of accommodating four beds. To the north of it, was a small verandah which could contain only one 'takht' (flat wooden cot), used by grandmother. Necessity had made us convert one room into three. The middle portion was occupied by father and mother, together with the younger children. Another small verandah, hardly capable of accommodating one cot, was used as a bedroom by Narbada and myself. Being open on the north, practically no air came into the verandah (for air comes from the South in Calcutta). We could afford no electric connection and Narbada, towards whom I was very cruel, used to fan me to sleep with a hand fan, till 12 or 1 or even 2 o'clock in the night.

I wished that her forearms should be fully covered by the fall of her 'sari' while she was cooking, so that not even her bangles were visible. This is impossible even in ordinary movements and specially so in preparing 'Chapatis.' Yet she used to try her best to satisfy my idiosyncracies. If in my presence, any portion of her arm was bare and visible to father, even for a minute or two, I could not tolerate it and

used to pinch her with my nails. But never did she mention my misbehaviour to mother, who loved her immensely, or to her own mother, who is still alive ; and recently when I asked her, she showed her absolute ignorance about those incidents.

There are hundreds of stories in our puranas (religious histories) about the devotion of wives to their husbands, yet what she did for me hardly finds a parallel even in legend. But for the loftiness of her ideals, I would have once committed a grave sin of which I shall make a clean avowal so that the example she has left behind may shine as a beacon and inspire our women. It is with a sense of great shame that I confess that in my younger days I thought of doing an act of great indiscretion. I was infatuated with passion for a woman who was distantly related to me. Shamelessly I proposed a meeting to Narbada—the victim of my boorishness and inhuman cruelties, an ungrudging servant in my poverty, yet greatly devoted to me, having made service of her husband the one duty and principle in life. Not considering whether it was right or wrong and thinking that her supreme duty was to obey me, she lost no time in getting friendly with that lady and persuaded her to agree to my beastly proposal. This was too much for me ; my infatuation withered away in the refulgence of my wife's greatness, like a torn leaf in the sunshine. Amazed at her ideal of duty and sacrifice, I felt penitent and despicable. I dared not look at Narbada—the simple unlettered girl—who used to observe 'purdah.' She looms large before my eyes and I often ask myself as to what it was that I could have done for her, for in comparison to her, I look an abject, lowly creature.

The question may arise whether it is the duty of a wife to save her husband from sin or, by passively

obeying him, she should let him fall into an abyss. To save her husband from sin is undoubtedly a very lofty ideal for a wife. But there are two paths of duty for all human beings—the general and the particular. For one who follows the former, the ideal is to save the beloved person from sin; but if a daughter has taken a vow of serving her parents or a wife her husband even at the sacrifice of her ideals, she need not follow the general path. There are, even, precedents when a wife in obedience to her husband's wishes agreed to have illegal connections with strangers, and by the power of penance and force of her personality the persons were entirely changed and the sinful atmosphere became sacred ; and even if she committed such acts, she was reckoned among the most chaste and dutiful of wives. That is why great souls have observed that the path of duty is mysterious. I could not realise this greatness of Narbada then, but now, when time and again I remember it, I feel perturbed. In my autobiography, I propose to give fuller details of many incidents about her, more wonderful than miracles—generally considered incredible and rarely observed these days.

In my life, if there has been a feature more conspicuous than any other, it is a feeling of restlessness. In my youth I was never satisfied with my material and spiritual achievements, and I often found that directly one ambition of mine was realised another immediately took its place, leaving me in pursuit of an ever-receding goal. It has been so practically in all the spheres of life.

I feel that I have often been misunderstood. At a later age, I have been considered a worldly man, engrossed in the flesh and insensible to the urge of the spirit. But having probed deep into the inmost recesses of my mind, I have analysed those impulses

which motivate action and I find that an unmistakable undercurrent of spirit has pervaded my being and it has never dried up ; though, choked temporarily with the dross of matter, it has often thinned out. I have married many a time and I feel that according to present day ideals, as one holding an important position in the eyes of the public, I have not set a good example. Had the object (unknown to others up till now), which prompted me to this act, been fulfilled, I would have had satisfaction. I believe that in spite of the example, open as it is to criticism, I have not committed a sin or done anything against Hindu Religion and historical conventions. I may write a book on this subject to warn people against polygamy, which is undesirable unless very special circumstances demand it. I have brought trouble on my head with my eyes open. But these troubles have had a salutary effect in my case, as they have taught me great lessons in patience and forbearance, and I feel that there is good in everything, though apparently it may look harmful. I consider these troubles as dumb bells, for spiritual exercise to purify myself.

Facts are stranger than fiction, as fiction at best is a mere imitation of facts. Several times, I have undertaken adventures more daring than those of fictitious Robinson Crusoe and imported extreme disturbances and still there is no end to it. I could not have sound sleep nor could I sit idle nor enjoy rest, until some new pursuits were undertaken or contemplated. Possibly I can live for days without food, but I cannot live without reading, meditating or concentrating on the Vedantic philosophy—the essence of all knowledge. Others, especially the wealthy, are not given to such study ; but this has been my all—my joy, my health, and my business. I have read thousands of books in Hindi, English,

Gujrati and Bengali and a few in Sanskrit which have often given me peace ever since my childhood, in the stormy periods of ups and downs in my domestic and business life.

I am a firm believer in astrology and consider it a perfect science based on correct principles. From my personal experience I can say that the movements of the earth and planets control the destinies of all the creatures in this universe, and this has been my belief since my early days. I have in my possession a portion of a Sanskrit book, entitled *Satya Sanhita*, written in Grantha script on palm leaves, said to be the work of Satyacharya, one of the Gurus (preceptor) and ministers of King Vikramaditya. This contains the life history of many members of my family and of others ; all the details mentioned therein have come almost true.

Soon after father's death, when hardly 22, during the first world war, I was financially very hard hit ; being a defaulter, I was despised and condemned as a criminal in the business world. I had heavy responsibilities to shoulder. To support a family consisting of my old grandmother, mother, brother, three sisters, besides my wife and myself was quite a heavy burden for an uneducated, indebted and ostracised young lad of 22. I was not considered worthy of trust even for a paltry amount of five rupees by my relatives, who refused to advance me as a loan even this small sum. I knew that I was more sinned against than sinning. But this was not their fault. It was that Omnipotent Time that was at work, which can, at any moment, raise a slave to kingship and deprive even an emperor of his whole kingdom. I did not then clearly realise, as I do now, that it was an immutable Fate that was working—and working according to some method.

As the old adage goes "Hunger drives people to the Astrologer and the over-fed run to the physician," I went to an astrologer, Pt. Motiram Biala of Fatehpur (Jaipur), a personal friend of mine—a man of pious and saintly disposition. He asked me to show him my horoscope. After studying it he said, with a kind smile, "My dear friend, you will get one thousand rupees in the sub-period of Budh (Mercury) after one and half months." I said, "I have no credit in the market and people have no faith in me; then how on earth do you think this can come true?" He assured me again but I was not ready to believe; so he wrote a note prophesying that I would receive a lakh and signed it, emphatically asserting that I would certainly be getting that huge amount. I was astounded. Having no hope of getting even a thousand rupees—which I would then have considered a miracle, a thing of Utopia—how could I possibly hope to get one lakh? So, forgetting all about it, I went back to the world of my miseries.

Although I do not claim to have complete faith in God, which is very difficult to attain and seldom found in this world, yet from my very childhood I had developed a kind of faith, however faint and vague it might have been. Ram-Nam has had very great charm for me, and in those days of trouble, it had become so easy and natural with me that while eating or drinking or even in the bathroom, I was always chanting that pious name or reading the Ramayan of Tulsidas, so much so that even when not conscious, as in a dream, I was heard reciting it.

All of a sudden one fine day, I received a cable from one of my agents in London, informing me that silver would go up. With that cable I went to the market and entreated some businessmen to do some

business on my behalf or at least to utilize the information in any case, even for themselves. But who could attach any importance to the statement of a "persona non-grata," as I was, in the business world? Nobody paid any heed to me.

Strange is the irony of fate! Today I find people anxious for my advice regarding any business, merely because, I am now considered to be a successful and rich businessman. But who is really a rich person? Not one who has a large bank balance, nor one who controls big business or large property. Richness, in reality does not reside there. It resides in a large heart, a heart which is full of the milk of human kindness, found in greater measure in the poor than the rich who, keeping faith in wealth more than in God, forget, in their vanity, the virtues of piety, generosity and charity.

To revert to my story. Distressed, though not fully disheartened, I again went to my friend—the wealthy astrologer, who had been extremely courteous and gentle towards me. Showing him the cable, I told him that if I did my own business and there was a loss, which I could not then bear, I would lose Rs. 50 p.m., that I used to get as commission—my only source of income, with which I had been supporting my family. He agreed to purchase silver worth £7,500. I told him that I would be getting about Rs. 100 as commission. As I had no resources, on my request he also paid me Rs. 10 for sending a cable to London. Not in a position to hire a tonga I boarded a tram, hurried to the General Post Office at Calcutta and despatched the cablegram. The incident is about thirty years old, but even now, whenever I am reminded of that night, the whole incident is unrolled like a film on the canvas of my mind with all its details and vividness.

But misfortune seldom comes alone. I used to take a dip daily in the Ganges, early in the morning. The following day, while going for my bath, I met a messenger sent by the astrologer, who conveyed to me the message that Panditji would not like any business to be done on his behalf. This message from Panditji stunned me.

So, forgetting my bath, I immediately ran to the astrologer and with pathetic entreaties wept so bitterly before him that tears trickled down to my chest. But the Pandit was adamant. Inscrutable are the ways of Destiny ! The astrologer who had predicted such a bright future for me was unable to believe himself.

Though generous and sympathetic towards me, Panditji had been convinced by some of his friends, that being resourceless, I was playing a trick by taking advantage of Panditji's trust in me and that I would not purchase any silver whatsoever but would keep him under the impression that I had done so ; and if the market went up, I would not give any profit to him, while in the event of a fall in prices, he would have to pay. Under the circumstances, it was not unnatural for Panditji to believe this story. Reluctantly assuring him that he would not be held responsible for that transaction, I left him in despair and went straight to the Ganges. I used to perform my 'Sandhya' and 'Gayatri Japa'—the most famous and powerful of the Hindu Mantras (prayers)—standing in the Ganges water. That day I performed Gayatri Japa with greater earnestness and for double the time. On my return home, I received a cable informing me that the transaction had been completed ; but, contrary to expectations, the following day there was a fall in the market and there was a loss of Rs. 3,000. Being unable to pay

this sum, I did not square up the business and waited on God's mercy.

There is a silver lining behind every dark cloud and, observed with a correct foresight, it becomes clear that whatever God does, is for the best. All this may sound fatalistic rubbish to many but I believe that since God is all goodness and purity, no evil can emanate from Him ; although we the mortals, with blurred visions and limited faculties, are not in a position to comprehend all this. Life moves according to certain preordained laws. After two days, the trend of the market became favourable and had I squared up the business then, I would have got about Rs. 4,000 as profit.

Human memory is very short, particularly about adversity. Forgetting my past very quickly I became ambitious for more and more. I stealthily took out the only ornament left with my wife, Durga Devi, and without her knowledge mortgaged the same for Rs. 200. As a devoted wife, she would never have objected to it, yet I had not the courage to ask her, because, though a young girl of seventeen, she had always bravely and calmly shared with me my distress and adversity, and for this act I consider myself morally guilty of a kind of theft.

This money all the more stimulated my ambition and I at once sent a cable to another Agent at London to purchase silver worth £10,000 and, a few days later, my profit rose to Rs. 20,000. On the strength of this estimated profit, I again purchased silver from the third agent and then again from the first one and then from the second and so on. By this process my profit went on increasing.

I was in a peculiar mood in those days. In my saner moments I likened myself to a rubber balloon, which goes on inflating when more and more air is

pumped into it, till at last it bursts. A young lad, with no sympathisers as I was, I could not find any one before whom I could open my heart. At last, I could not check myself and divulged my secret to my mother, in the presence of my wife, but only partially. My mother, a noble and wise lady, advised me to be contented with only that amount and cautioned me always to bear in my mind the saintliness of my father, and asked me to square up my business. She has throughout my life advised me not to jump into difficulties, nor to crave for more money. She assured me that I could live with peace and comfort on Rs. 50 p.m., the interest I could get on investing the estimated profit of Rs. 10,000. When I told her that my profit would be Rs. 20,000 she observed that money earned, only with honest and earnest labour, afforded the greatest satisfaction. By her frequent and timely advice she has all along been restraining me from falling a prey to avarice, discontent and selfishness. Such pious and noble souls are very rare.

Now my estimated profit had risen to about Rs. 75,000. While musing over it again and again, I suddenly became apprehensive of an unfavourable trend in the market, and went to the office of my uncle, whose father and my grandfather were real brothers. I still remember that period vividly. My uncle's office was hardly 5' by 5' yet at that time he was considered to be a well-to-do person with a flourishing business. Keeping some margin in hand, I told him that I had done some business in which my profit would be Rs. 50,000. He did not believe me but still told me that even ten thousand could make a person live comfortably for his whole life and advised me not to crave for more. Quite unlike the present times, commodities were very cheap then

and one could live comfortably on a small income. At one time he had refused a five rupees loan to me !

A comparison, between the present high soaring prices and those prevalent in medieval India, clearly indicates that people were very prosperous and happy then, even though not possessing wealth as reckoned today ; because the commodities of daily use were very cheap and any man could live comfortably on a meagre earning. Butter which is not easily available at Rs. 4 a lb. these days, was sold at 20 seers or 40 lbs. per rupee for centuries before the advent of the British in India. This shows a 160 fold increase in prices, while wheat and other foodstuffs at present indicate a fortyfold rise. Then the village folk considered it improper and sinful to sell milk which was freely served to the guests, strangers and beggars alike, because the cow was considered sacred and never slaughtered. The present enormously disproportionate rise in the prices of commodities has hit the middle classes very hard, specially the literate service class which is feeling pinched and squeezed in narrow circumstances.

Though, as one associated with business from my early childhood, I had handled quite big amounts but all belonging to others, and never my own, to spend as I liked. So I wanted to have at least a glimpse of my own money cash in hand. Being ambitious and precocious, I did not like to square up the business but took a peculiar course. I instructed one of my agents to sell some silver and square up the business outstanding with him and asked another one to purchase the same quantity of silver on my behalf. In this process I had only to pay the extra commission.

Destiny was smiling at me ; but people were entirely ignorant of all this. To them, I was still

the same, unreliable defaulter. As fate would have it, my cable got mutilated in transmission and my agent asked for fresh instructions and did not sell my silver. But the other agent purchased silver on my behalf as directed. Without any effort on my part, my commitments for the purchase of silver increased. The market went up still further and my profits rose to over a lakh and a half. Being too young and inexperienced, I directed all my agents to square up my business in full. I did not then imagine that selling such a large quantity at a time may considerably reduce my large profits in the event of the market going down. But as the Hindi couplet says—

*“Whomever the Lord protects, none can dare harm,
Not a hair can be bent, let the world arm.”*

During the first world war there was a great demand for silver in London and my whole stock was very soon absorbed in the market, leaving me a profit beyond my expectations—to the extent of Rs. 1,56,000.

In my narrow circumstances, I could never dream of possessing even a thousand rupees at one time. But fate had thrust, so to say, this enormous fortune on me. I had struck the iron while it was still hot for a delay of even two or three days would have reduced my profits by one half.

I knew very little English then, and did not know what to write to London to get my money. I simply cabled ‘send money’ instead of ‘remit money.’ The three agents remitted the money to three different banks and I opened an account in each one of them.

The system of appointing Munshis in the Banks was in vogue then and they used to report on the

financial position of businessmen. I developed friendly relations with one such Munshi in one of the Banks, who had reported a favourable reference from a London agent about me on a previous occasion, and had been instrumental in introducing me to the English Agents. I felt obliged to him and wanted to pay him Rs. 5,000. Like all other Munshis, he was a man of ordinary means and was accustomed to getting two to five rupees as 'Bakshis' from the businessmen on the 'Holi' or 'Diwali' festival and felt satisfied. Had I directly offered him that amount, possibly his heart would have failed to function. He was running a small business shop and I simply asked him to invest that amount in his business as a loan from me. Later on, I told him to consider the amount as his own.

From the Bank, I went straight to the silver market, where I had been condemned as a defaulter and where I was indebted to the extent of about Rs. 30,000.

Verily it is said that the poor will inherit the kingdom of God. Poverty and adversity purify our soul as if by magic, making us sympathetic, chivalrous and generous, even beyond our capacity. I was ever ready to help the needy, in every manner possible, even at times by paying all that I had and by incurring debts over and above that, unmindful of my own essential needs and the consequences thereof.

Many a time, while striving for some definite purpose such as paying the decretal amount to my creditors, I met persons in need of money, say, for the marriage of their daughters. I then and there paid them whatever I possessed and reached home, full of satisfaction for having helped the needy but also with anxious thoughts as to how I would manage to satisfy the decrees of my creditors.

During the civil disobedience movement, I had no money but I did not shirk from helping the Congress liberally, particularly in Bihar, by incurring debts. This I did but not without suffering humiliation. Once I was at Wardha with Jamnalalji, Ghandhiji remarked that I had lightened his burden at least for Bihar by paying the money for the Assembly election there.

But selfless sacrifice has greater value before God than big charities from rich persons. The method of evaluation of money is strangely different in the Supreme Court of God. A charity of ten rupees by a poor man is reckoned higher there than donations worth lakhs by the rich.

One of my distant cousin partners, being also indebted to the same extent, had absconded. I also offered to pay his debts whatever the amount, though I was not legally responsible for them. Every one present there began to laugh and none took me seriously. They could not possibly believe that an erstwhile defaulter could all of a sudden amass that fortune. How vividly I recollect the whole incident even today. I heard people making all sorts of remarks about me. One of them was heard whispering that, a scion of a noble family, just orphaned, I had suddenly turned crazy, and hence all those strange offers. Others said that money could not have rained over my house. For them it was more or less a miracle. But events look miraculous only to the ignorant and to short-sighted people and not to the wise for whom all the phenomena in the world, being creations of nature, are ordinary events, because the wise understand the reality of things.

If, at all, there are miraculous things in this world, the greatest of them are : How a millionth part of a drop of semen develops into a child ! How

the embryo lives in the Womb secure and fed by Nature? How crores and crores of human beings possessing similar organs produce different effects?—the tongue, the mouth, the teeth and the throat—vocal organs are common to all human beings, yet how strikingly varied are the voices produced! Having given our hearts away to mundane and sordid things of life we have no time left to see the miracles daily wrought by nature all around us.

We the ignorant, vain and ungrateful creatures of the world, bewitched by the flashes of our own artificial creation—the so-called marvellous discoveries and inventions of modern science, which are new and extraordinary only because we have known them now (although these always existed in Nature) arrogantly aspire to defeat Nature by means of scientific experiments with heat, light, and electricity—given to us by the same nature. With all our modern scientific progress, including the much-boasted atomic researches, can we ever dream of attaining the skill that is needed for creating a tiny plant, let alone the other mighty forces of Nature? Nature is vast and man is but a puny creature. So let him not fritter away his energy in subduing the tremendous forces of Nature; but even the most eminent scientists with sincere modesty should say, like Newton, that they are “only collecting pebbles on the seashore.”

Coming back to my story, I was all the while sincere about my offer and suddenly there came one Seth Harzirimal Somani to the market who disclosed that the Manager of some bank had informed him that I had received a large amount of money from London. Creditors present there pounced upon me in indecent haste like vultures over their prey. Not even caring to check their legitimate dues I paid them

whatever amount they asked for. Thus I cleared off my own debts and those of my cousin.

My late father used to carry on business in partnership with my maternal uncle, to whom he had become indebted for some small, doubtful amounts. On the advice of my generous mother, who had insisted that a debt, if demanded by uncle, whether right or wrong, must be repaid, I cleared off all my dues. My uncle became very affectionate towards me and insisted that thenceforward no marriage of his sons would be performed without my whole family participating in the festivities.

Bewildered at my sudden affluence, all sorts of surmises about my wealth were being made. In those days one lakh of rupees was considered a big amount. Some people thought that I had been blessed with a Derby sweep ; others guessed that I had got some hidden treasure ; and yet others hinted that I had won all my money in gambling. Hundreds of such fictitious stories spread like wild fire throughout Calcutta. Such is the metamorphosis that wealth brings with it.

And how quickly does a man of riches forget his days of adversity ! The thought of remembering God with constant, undiminished fervour could remain intact hardly for a month or so. After which God was replaced by Mammon ; both cannot be served together. After having paid all my dues I had about Rs. 95,000, quite a considerable amount in those days. Now people started to rush into my office and suddenly innumerable relatives of mine cropped up like mushroom growths—each calling me his own near and dear one.

But what is the real nature of this wealth ? Is it not all ephemeral and illusory ? Like a poisoned sweet dish, it allures every one round the table,

is very pleasing to taste, but ultimately causes death. It is worse than snake-bite, which kills a man only once and that too instantaneously, but this wealth throws one into a whirlpool of good and evil actions making him, so to say, take birth and death again and again.

Now I turned towards my astrologer friend whom providence had directed as if to sympathise with me in my troubles and predict my future so correctly. I paid him Rs. 5,000.

God fulfils Himself in many ways and at times even hardship is a blessing in disguise. If the soft hearted astrologer had not turned hard like a stone, I would not have been able to earn a large fortune. The same astrologer after predicting my future forgot it altogether or had no faith in his own prophecy. Likewise, most people in this world either foretell and forget or predict without any conviction.

Hundreds of such surprising incidents, and many still more curious, occurred in my life and the process is still going on—an account of which might run into many volumes. Possibly I shall refer at length to these in my autobiography. Such recurring ups and downs, prosperity and adversity, victory and defeat, glory and ignominy, have been for me like the changing scenes in a drama, with the creatures of the world as actors, each playing the role assigned to him by God, the Supreme Director, for Whom all roles are equally important. Strange and mysterious has been the course of my life, ebbing and flowing yet always active and moving and essentially human. At times, I imagine this universe as a big university with all its human beings as students, constantly acquiring knowledge through their own practical experiments.

As night follows day, misfortune again overtook me. After a few months, I lost all my earnings and

became penniless, yet I had credit in the market, and managed to form a syndicate in partnership with my maternal uncle and some other influential businessmen during the first world war. We cornered all the silver (worth crores) available in the country and hoarded it in Calcutta and Bombay. We were in immediate need of over a crore of rupees in cash, but still were short by ten or fifteen lakhs. That amount could not be arranged even by mortgaging our silver and agreeing to pay 10 per cent to 12 per cent interest. We were on the horns of a dilemma. Just at that moment, I received a telephonic message from Sir Narcat Warren, Manager, Bank of Bengal (later amalgamated with the Imperial Bank of India) asking me to see him. Taking one of my friends from the syndicate, I went straight to the Bank. The Manager wanted to know as to how much silver we had been holding. This question suddenly made my friend nervous, who feared that we might be arrested for hoarding silver under one of the numerous ordinances then in force. I, then hardly 23, took my friend outside the cabin and asked him to have courage and tell the Manager that all the silver that we then held belonged to me, and he was my banker. We again met the Manager after ten minutes and he opened with the same question. When my friend replied as instructed by me, the manager remarked that he was not at all concerned with that, but only wanted to know what quantity we could sell. Boldly and calmly I gave him the appropriate reply. The following day the Manager informed us that he had received a telegram from Simla stating that the Government of India had accepted our offer. Was it not a boon? Had not the Government purchased the silver from us, our syndicate would have failed. Providence saved us from our doom. That was the

first time in the history of the Government that they had purchased silver for coinage in India.

I made several lakhs in that transaction although my share was only $2\frac{1}{2}$ annas in the rupee. Likewise we cornered silver many a time.

These vicissitudes brought me into prominence in the business world and I began to move in higher circles. Whether rich or poor and, even when a debtor, I was either controlling the market or at least was very prominent, at Calcutta or Bombay, or wherever my destiny placed me.

Although setbacks at times caused temporary frustration in me, yet undaunted in spirit I was always embarking on newer and newer adventures, more hazardous and interesting and full of mystical significance. For sometime I was controlling the whole of the Calcutta Share Market, in partnership with that saintly merchant, Baldevdas Dudhwawala. I had to meet with both success and failure in my deals in silver, shares, jute, cotton and sugar.

I was tossed alternately up and down like a rubber ball and my frequent failures in turn made me reach greater and greater heights of success. I confess, that many a time, when in trouble, I had to resort to falsehood. This is a human weakness which is hard to check, when self is involved. Consequently many persons regretted having had dealings with me and considered me to be a liar, a sinner and much worse. In one sense, I was a sinner and in another I was not, and to understand is to forgive. Many a time, I admit, I had promised to pay back my loan in the sincere belief that I would be able to pay within the promised period, but circumstances did not permit me to do so. In the eyes of the Omniscient, I was not a sinner. That is how, not realising the position and circumstances of others, we of the

world without much justification, begin to criticise and calumniate innocent persons. I had once to file a petition for insolvency to protect myself from my creditors ; this greatly depressed me for the time being, but later on, at the first opportunity, I withdrew the application. God saved me from becoming an insolvent.

During many periods of financial crises in my life, I have not been in a position to pay my creditors their debts in full, debts that were time-barred and also not legally enforceable in a court of law due to speculative business. But when money came, I offered to repay the debts as far as it was possible for me to do at the time. My creditors were overjoyed at this unexpected offer and gladly accepted part payments, signing receipts in full and final clearance of all dues. There was no legal obligation and as I felt that I was absolved of moral obligations as well, there were no qualms of any kind. But some well meaning friends wonder why I do not care to liquidate the balance seeing that my charities given in one day on many occasions far exceed in amount the total of my quarter of a century old debts. I do feel a pinch but I do not pay and I cannot say why I do not. Many of my old creditors and their sons also had died, still I paid to their heirs. Those of my old creditors who are living today do not remember the story and I also do not feel that I stand liable either in the court of man or God. But though it is not a blot, yet my subconscious self whispers that a man of high ideals ought to consider it as such.

I believe in pre-determination as also in action or effort. For me both these words are the two facets of one and the same thing. Fate consists of our past actions and the efforts of our present ones.

As stated in Shrimat Bhagwat, every human being tries to escape from grief and endeavours to achieve happiness. Despite all their efforts grief comes to people, in the same way happiness is also bound to come. Happiness and sorrow being relative terms automatically follow one another, as if in a moving circle, or I may say that human life is like the pendulum of a clock swinging between two extremities of happiness and sorrow, pleasure and pain, life and death. They are mutually exclusive but one is bound to follow the other. Such is the external law of nature which rules the universe regardless of our aspirations and efforts. So how can the wishes of mortals materialize? But that does not mean that man should become inactive. I will say, and say emphatically, that man must make efforts again and again always remembering the Almighty, never harming anyone, yet selflessly and ceaselessly being active and unmindful of the consequences, just for the joy of it. Because that is life. That has been the guiding principle of my life. One of the biggest speculators, I suddenly left the active life of speculation and easily adapted myself to a saner life. From my personal experience I can now safely assert that speculation in modern times is the worst kind of evil to which a man can fall victim and very few have escaped it. All our scriptures prohibit it, yet we find gambling so rampant these days, that not only in business but also in politics, and social reforms, it is uppermost. Gambling is a sort of slow poisoning, gradually corroding the heart of the gambler, killing him inch by inch.

Though full of domestic and other worries, I have always been alert to utilise every opportunity of adventure that I came across, and had ample opportunity of studying human nature in all its aspects.

My life has been full of mysteries and thrills, much like a thriller in the cinema, the scenes changing with very swift action. If one day, I found myself in a palatial building in a big city, the following day, I was thrown into the wilderness ; and again on the third day I was suddenly raised to the status of a big and influential person, and yet soon afterwards I was seen wandering with a heavy heart, like a beggar in the street. My vicissitudes in life have given me a clear idea of human strength and frailties ; how people behaved with me when I was poor, and with what rapidity the self-same persons changed colours when I became rich ; how I did meritorious work at one moment and grew sinful at the other and how generally money was valued more in this world than soul. I feel as if everybody in this world has come with a definite mission—good, bad or indifferent, yet all are equal in the eyes of the Omniscient, for,

*“ In this chequer-board of nights and days,
Destiny with men for pieces plays,
Moves hither and thither, mates and slays,
And one by one, back to its closest lays.*

I have given briefly some of my thoughts about myself and about those who are closely connected with me. Such has been my life, packed up with innumerable events, peculiar and novel in many ways ; more interesting and soul gripping than fiction ; extraordinary and astounding like miracles, yet quite real. Will it serve as a model to many of our forlorn and distressed young men ?

My one ideal in life is the propagation of Advaitavada, not only in India, but all over the world, and I visualise an ideal One World Government

in which people would be free from Wants and would be able to devote their time and energies in realising Supreme Peace. When it will be realised, it is difficult to prophesy. But I am sure, one day, the idea is bound to be translated into actuality. I propose to express my views in the following pages about political, social, religious and other conditions which can bring lasting peace.

PART II

Political Condition of India

The political situation in India has been extremely fluid during the last many years. The future is still in the melting pot. As is natural, many important problems have cropped up in India after the recent world war. The problems of food, clothing, employment, industrialisation and many more, greatly affecting the lives of the people, have to be tackled. But the greatest problem before the country at present is the final eradication of the long drawn communal strife which has already bled the country white by unleashing an insensate orgy of violence, arson and loot. The country has passed through a period of travail. The British Government has been eulogised universally for their epoch-making act in voluntarily relinquishing their hold over India. Whatever the circumstances culminating in this withdrawal, one cannot question the good intentions of the British Cabinet. On the other hand, it is better to pass on to freedom even through chaotic

transition than to be under the foreign yoke. Even a parrot would prefer to live half-starved but free rather than to remain in a golden cage, getting all the time raisins and dry fruits. All the same, no one would ever like to live in a country where there is no safety of women, children and property and no justice ; if the chaos of November 1947 recurred it would be better not to have freedom than to live under conditions of turmoil almost similar to those in China today.

India has since times immemorial been politically, geographically, economically, and culturally one single unit. We know that modern India contains so many different elements, yet they have been so widely scattered throughout the length and breadth of the country for so many centuries that they have evolved a sort of homogeneity quite peculiar to the land. We, both Hindus and Muslims, are fully aware of the fact that it would be practically impossible to comb out either the entire Muslim or Hindu population and settle them in one area. Both the communities are quite significant in number and it is unthinkable that one community can ever dare to suppress the other for any considerable length of time.

If we analyse the communal controversy in India, we clearly observe that the quarrel is not between the ignorant masses of the respective communities who generally follow their leaders but between leaders with vested interests. As such some of these leaders desire to capture political power for themselves and for those of their ilk. A few influential persons with vested interests side either with one or the other party that suits their self interest. These people publish their own statements every now and then, twisting the facts arbitrarily, facts mostly exaggerated and seldom consistent. Incon-

sistency has become a sort of virtue with them, because it is more paying and demands little sacrifice. Otherwise the minorities need not have become so apprehensive, for we know from our experience, that in any particular area, the minority community is always shown greater consideration by the Government of that place as against the majority and the majority community also endeavours to remove the hardships of the minority community by means of greater concessions and by safeguarding their interests, political, economic and cultural. Sagacity also demands that they ought to do so and at least there should be equitable treatment for all.

The awakening in the country is mostly due to the efforts of the Congress, which succeeded so far because there was the guiding force of Gandhiji. In a big organisation like the Congress it is not unusual for many undesirable persons to enter the fold, undermining the unity and discipline of the organisation. Congressmen, in spite of their respect for Gandhiji, for his inherent goodness, strength of character, selfless sacrifice and saintly nature, are not following his teachings as strictly as they used to do. Even the policy of non-violence has almost been discarded by the Congress today. Before the tragedy it was more a case of Gandhiji sticking to the Congress than the Congress sticking to Gandhiji as before.

In direct contrast, the Muslim League has never done any significant constructive work and has generally been more of a hindrance than an aid in the country's struggle for freedom. In one and the same breath the Muslims claimed that Bengal was for Bengalis, who have a common culture and a common language (which has its origin in Sanskrit) and also say that the culture of Muslims is different from that of the Hindus. It is curious that Muslim critics were

opposed to the division of Punjab and Bengal and yet were in favour of dividing India.

The recent history of Indian Politics has been a history of incessant tug-of-war between these two organisations, arrayed in two warring camps, either of them anxiously trying to checkmate the moves of the other. The Congress started the Civil Disobedience movement against the British Government ; the Muslim League in its turn started, at a later stage, their movement against the Congress Government in the Frontier ; the Congress passed the famous Quit India resolution against the British Government ; the Muslim League interpreted it as a trap to enslave the Muslims. Again, when the Muslim League accepted the Cabinet Mission plan in its entirety the Congress rejected it, and when later on the Congress accepted it, the Muslim League backed out.

This tussle created friction and hatred between the two communities, which both the organisations demonstrated by organising huge processions and delivering mutually recriminatory speeches in public meetings, with the result that innumerable poor and innocent creatures fell victims to cold-blooded murder, irrational arson and plunderous loot. The leaders of either side do not lose anything. It is the poor who suffer. Those very leaders, having kept themselves safe from the agony of this orgy of violence, come forward with peace appeals. But the policy of issuing peace appeals by the leaders is as ineffective and futile as the policy of digging a well after setting fire to a thing.

It is not entirely correct, as the Congressmen claim, that the coming freedom of the country is the fruit of the efforts of the Congress exclusively. Nature has helped in this achievement. The evils of bribery, corruption and maladministration are now rampant

in a degree unheard of during the fifty years history of the Congress ; and the control of the Government is rapidly slipping away from the hands of the administrators. The country is gradually drifting towards chaos and if the rot is not checked in time, it may ultimately result in a civil war, as in China, spoiling the fruits of liberty, and the ideal of Gandhiji's Ram Rajya may remain a dream only.

India's freedom was the culmination of many forces and conditions interacting for some time, *viz.*, the international situation, the integrity and sincerity of the British Labour Government, the strength of the Congress, and, lastly, the spirit of the Indian masses, especially of the Hindus.

Indians are divided amongst themselves. This division is more marked today than at any other time. Hindus, Muslims and Sikhs have all struggled and suffered for achieving Swaraj. But when the possibility of the vision came near probability, dissensions ensued. The Muslim League, without having made any sacrifices in the cause of freedom, began to clamour for the separation of Muslim interests. And finally, in the newly created Dominion of Pakistan, achieved their aim of a separate sovereign State.

In 1940, I was the first Hindu to advise the country to accept Pakistan, as being the only solution under the circumstances. For this, I was denounced as anti-Hindu and called all sorts of names for having played the host to Mr. Jinnah, who had stayed once at Dalmianagar for a couple of days. My friendship with Mr. Jinnah has no selfish motive, but in spite of being a staunch Hindu, I do not bear any hatred against the followers of any other faith whatever. Even if any hatred arises in my heart against any individual, it is very short lived.

This world is very strange. Though always on the side of the Congress yet my connections with Mr. Jinnah have made very many Hindu believe that I am anti-Hindu and a traitor to their cause. Many of them have given expression to it without knowing the truth. Such a belief is entirely wrong and unjust. Staunchly orthodox by nature, I have all along been more Hindu-minded than most of the Hindus, not excluding the rich, who care more for money than for principles. My sole motive in retaining friendly relations with Mr. Jinnah was, to secure favourable terms for Hindus in an amicable settlement between the two communities. Mr. Jinnah possesses many merits—he is incorruptible and it is very difficult to bring him down by the force of money. The virtues and infirmities of an individual are put to test only on particular occasions. Greed—whether for money, power or fame—has been observed to be so overpowering that at times even the greatest of men, losing all restraint, have fallen victims to it, so that the wisest of mankind have proved to be the meanest. It is only after a person has been put to the test in times of crises that one can pass judgment as to the worth of an individual with certainty. I still believe that constant affection is sure to bring round any one in due course. It is this which made Mr. Jinnah during the visit of the Cabinet Mission to our country to agree to meet any responsible Congress leader at my place, and discuss and settle the whole communal problem on the basis of full autonomy for the provinces, and only three subjects, *viz.*, Defence, Communication and Foreign Affairs with the centre.

In a long talk with Rajendra Babu, I requested him to consult Panditji and Sardar Patel, whom I also met personally. But suddenly one day I read in some of the newspapers that no significance need

be attached to the negotiations of Dalmia. Whereupon Mr. Jinnah said to me, "Look at your own people's mentality." After that I did not think it proper to proceed any further. I believe that a settlement made through myself would have been much better than that outlined by the Cabinet Mission. It is human weakness that we may agree to give credit to a foreigner, *e.g.*, the British, but we would never agree to give credit to our own brothers, even at the risk of definite and incalculable harm to our own country.

In most of the disputes, a small concession at the outset by one party is enough to pacify the other. Had Pakistan in some form been conceded at the *earliest stage*, the Muslims would never have thought of severing their ties with the rest of India and they would have soon realised the futility of their demands and would have been compelled to come back to the Indian Union, and would have felt that they had wanted to destroy their whole future by claiming separation.

After all, it is a human frailty that the longer a thing is denied to any person, the greater is his keenness to have it. The Congress did not realise this fact before, and indirectly helped to create bitterness between the two communities. Had the Congress acceded to the first demands of the Muslims, many innocent lives would probably have been saved from inhuman carnage and butchery and the future of our country would have been quite different. I am certain that in the event of the Hindus having demanded partition with the same vigour and zeal with which they had been fighting for union, the Muslims would themselves have come forward with the scheme for a free and united India, and would have strongly opposed, like the Hindus, the claim of a

separate State for the Hindus and would have claimed that they could never be separated from mother India.

In spite of my high soaring idealistic views of a World Government, I was in favour of Pakistan for more than one reason. I know very few will agree with me, when I say, that the Muslims had a right to claim partition. This right of theirs was as unchallengeable and undisputable as that of a brother in a joint family. So there could be no question of arbitration by any one in the matter. But like the brothers of a joint family, the Hindus and Muslims must agree among themselves to ascertain their respective assets and liabilities by the method of arbitration. This is the only reasonable and civilised course.

Geographically we find India has always been one. Historically we have many a time lived under a single ruler, even during the Muslim rule, and it was only during such periods that the country was really prosperous, as in the time of Asoka. Politically, too, since the advent of British rule in India, we have more or less been moving together creating our own political institutions and conventions. Economically we have intermixed to such an extent throughout the mediæval and modern periods of our history, that there never arose any sense of partisanship amongst us and our interdealings have always been too numerous and free from any communal bias. Separation has disturbed the economic equilibrium of the whole country and jeopardized to a great extent the future prosperity of Pakistan. Because never has the business community thought in terms of communal differentiation and its members have freely embarked on their economic adventures all over the country, unmindful of the fact, whether the

place selected by them was a Hindu majority area or a Muslim majority area and businessmen, except a few Muslims who have joined the Muslim League, have not taken any part in politics.

However, Hindustan being much bigger in area and population can easily accommodate and assimilate all their co-religionists from the Pakistan area and Hindu businessmen will never be so hard pressed for resources as the Muslim traders are. The Pakistan area contains very few industries and rich tracts, in mineral and other resources, for which they may ultimately have to seek help from countries like the U.S.A. and Britain ; but that would expose them again to exploitation, to avoid which they have joined partition. Would it not be falling from the frying-pan into the fire ?

Hindus, in spite of their old orthodoxy and conservatism have been more progressive and they have been able to make long strides in advancement, materially, socially, and culturally even during the British Rule. They now have an established structure of Government and administrative machinery which they can, with essential changes, eventually turn into a strong, centralised State, provided the head of the State prudently organizes every activity and all his colleagues work unitedly as one team. But the position of Pakistan is different, save for the advantage that in Pakistan there is but one master and in Hindustan there are many. They must now create everything anew and having few resources and little education they are bound to find it difficult to come in line with other countries of this rapidly advancing world.

Many of the Muslim majority areas being deficit areas have been receiving subsidies from the centre and concessions from the provinces, which they have

lost since partition and the whole expenditure must now be borne by the Pakistan Government, which, with little resources, is facing many difficulties in maintaining a self-sufficient separate State. And it is doubtful if they can long afford to remain separate specially after Jinnah is gone. Jinnah is the one unifying personality among the opposite personal and sectional forces in Pakistan and there is bound to be violent grabbing of power. This increasing lust for position may break up the 'one-man-at-the-head-rule'—Solidarity—giving way to chaos and confusion.

Though rigid in social structure, the Hindu society has been intellectually very tolerant and obliging. After very long association and mutual dealings with the Muslims, we find that there is enough that has been created by the mutual goodwill of both the communities which both of us could, with legitimate pride, call our own. Then again, provincialism, I am afraid, has affected the services in Pakistan more than in the Indian Union. Because in Pakistan recruitment to the services may not be strictly on the basis of merit, because of the acute dearth of qualified and deserving persons in Pakistan. This may increase jobbery and nepotism, ultimately resulting in bribery and corruption, giving rise to personal bickerings and provincial jealousies.

Provincial jealousies no doubt affect the services in Hindustan too, and undermine the unity of the State. Let us hope that the people at the helm of affairs in both the States will be vigilant in checking the growth of such tendencies.

Still I believe that politically, economically, and culturally the Government of the Indian Union will ultimately become one of the mightiest governments and a bulwark against all reactionary and aggressive

States of the world. Such a State will be more than able to maintain its own against the combined strength of all the Muslim States of the world.

From what they have experienced recently the fear of the ghost of suppression is natural in the hearts of the minorities. But come what may, I am certain the Hindu minority in Pakistan and the Muslim minority in the Indian Union ought to achieve ease and happiness. Both the Dominions will have to adopt a lenient policy here, otherwise they will bring ruin and disaster to themselves.

A process of tribulations and sufferings will continue till all concerned realise their folly and learn to lead a divine life of love under one supreme World Government. I, therefore, contend that all efforts should be directed towards the centralisation of political power not only in India but throughout the world, for encouragement of provincialism will lead to regionalism and further parochial narrowness.

During the present age of science, when telecommunications and faster travel have been gaining supremacy over time and space and, speaking figuratively, have reduced the size of the earth beyond imagination, it will be like going against the current to foster nationalism, not to speak of provincialism. Already many of the provinces have become very narrow in their relations with the neighbouring provinces. Small autonomous States have no voice in the modern political context, as they are not even self-sufficient in defence and economic matters.

In the present day world, notions of narrow self-sufficiency have no place at all. Even continental or racial interests are detrimental to the ultimate and supreme goal of a World State, based on the Advait or monistic philosophy. As the birthplace of Advaitavada, India ought to be able to guide the

world along that path and serve as a torchbearer on the road to World Unity.

This is possible only when political and economic differences are resolved. Political differences will disappear only when national ambition of territorial conquest and racial superiority do not exist and all nations of the world are welded into one unit, not as so many constituents of a World Federation, but as integral parts of One State itself. Economic differences can be resolved only when conflicting ideologies of labour, capital and the fiscal policy of the State are happily blended to produce more and distribute it equitably. In fact there should be no conflict of labour and capital because they are complementary forces designed to help each other, but unfortunately there has been a bad psychological background and the trouble has been fomented by ignorant persons who do not understand even their own good.

Labour and Fiscal Policies of Indian Government

Today, the 'Labour-Capital' problem exists not only in India but all over the world except, perhaps, in Russia. There also it is not so acute, not because labour is satisfied, but because adequate wages are fixed by the State and freedom of association is banned. There cannot be an end of this tussle between the employers and the employees so long as both are independent and either of them tries to gain his own ambitions without understanding the other's position. Moreover, there is no end to greed on both sides. Whoever finds himself stronger than the other, exploits the situation and the struggle can never be ended if the present policy is to continue. Sometimes labour unions may succeed because of their strength and at other times the association of employers may succeed, either because the labour union is not properly organised or lacks unity. In cases where the country's labour is not properly organised, labour troubles crop up partly because

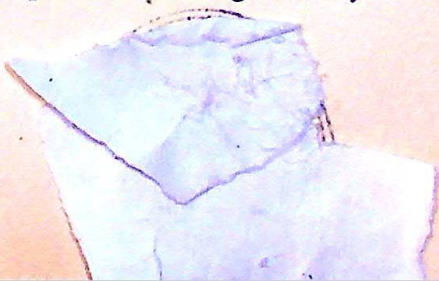
of the sufferings of labour and partly because of the so-called labour leaders who misguide and exploit them for their personal gain and ultimately ruin the interests of labour. Therefore, adequate wages for the worker and legitimate profits for the employer should be determined by one supreme authority.

There is a widespread conflict of ideologies regarding relations of Capital and Labour. Ever since the advent of the Industrial Revolution, many 'isms' have sprouted forth. In India such a problem had hardly any occasion to engage one's mind. With continuous prosperity, bestowed by Providence, combined with a liberal and charitable outlook of its upper classes, India never before experienced the class warfare that is waging now. Only during the last few decades, as a result of foreign exploitation and the introduction of industrialisation, has class hatred developed in our country. Class organisations are growing wildly and people generally feel that some sort of Social system based on justice to all is the only solution.

The Government of India is today trying to raise the standard of living by increasing wages. It would have been better if instead of increasing the wages they had tried to cheapen the essential commodities—that would have come to the same thing. India has not yet developed herself industrially like European or American countries. By increasing wages with inefficient labour, we shall not be able to produce manufactured goods as cheap as other countries do and it will be difficult to stand in competition with them. The best policy would have been to decrease living expenses by bringing down the prices of commodities. Japan succeeded only because she had always had less wages and cheap living. This does not mean that wages should not be increased

at all. Wages should be increased but only after studying the particular conditions of a country and after comparing them with others. It will not be helpful to allow them less working hours because, if left idle, the labourer is apt to waste his time and energy in useless pursuits. When we improve our position and come to the level of other countries, then only we should consider fewer hours of work instead of reducing our productive capacity.

The rising tide of labour unrest ought to be checked in time. Otherwise conditions will be disastrous and we may find ourselves in the same state as that of France about fifteen or twenty years ago or even today, when most of the people cannot have even living wages. The cost of living in India has also gone so high that it is difficult even for a well-to-do man to have a decent standard of living and, if it is allowed to soar higher still, it is bound to give an unhealthy incentive to the people to resort to innumerable malpractices many of which have already crept into our society. A corrupt society is bound to fall sooner or later, unless some remedy is found in time to check the malpractices. But the remedy to be effective must be real and just. A very unreal and unjust policy of taxing the income of the people during the war and even after it was adopted by the Government of India to check inflation. It had very undesirable repercussions. We know that Income-tax is evaded in almost all the countries of the world, and various means of evasion have been devised. In advanced countries such a practice may be prevalent in a lesser degree but in a backward country like India, there is no limit to such malpractices. The Income-tax supercharge and super-tax have been raised to such a level in India that one who earns Rs. 10,000 per mensem gets only



about Rs. 3,700 per mensem and on any further increase of his income, he receives only half an anna in a rupee of his earnings and the rest goes to the Government. Such circumstances must lead people either to find out various methods of circumventing the law, or give up business altogether. There being no attraction of good profits, man will never like to waste his time, energy, capital and brains in any business. The advanced countries, who have developed their industries and enriched their national wealth, can now very well afford to tax heavily their people, although it would not be very helpful even to them ; but if such a course is followed in our own country, which is still in her industrial infancy it will not only retard all progress for the present but ruin all prospects of any progress in future. The future of India is therefore, very gloomy unless there is a complete change in the present fiscal policy of the Government.

I personally believe, though I know very few will agree with me, that if the Income-tax is very much reduced, if not totally abolished, matters may be considerably ameliorated. The industrialisation of the country would rapidly bring about an atmosphere congenial to progress and put the country on the path of prosperity and peace. At present, everywhere there are strikes. The members of the Government are busy with their own pet schemes and have no time to look to industrialisation, the basis on which the whole economic structure of the country depends in this age of keen world competition.

The condition is so chaotic that on the one side there are strikes and the industry cannot afford to pay higher wages (however legitimate and reasonable the demands of labour in many cases might be) while on the other the Government is not prepared to

increase the price of manufactured goods—not because they consider it unreasonable but because they are afraid of criticism in the Assembly. This and many other similar anomalies persist in India today. And if the conditions do not change, India's future will be greatly jeopardised. The credit of the country today is very high in the eyes of the world but it may go down if present conditions continue. All this, is partly due to the transition through which we are passing and partly due to the system of democracy, in which the persons in charge cannot devote themselves wholeheartedly to schemes meant for the good of the people, because most of their time is spent in allaying public suspicion. The criticism of one member of the Assembly can frustrate a whole scheme, because the heads of departments are afraid of criticism and public censure. Those countries which are heavily taxed have already been sufficiently industrialised and they cannot afford to have further expansion of industries while we cannot keep our industries at the existing low level. Today an eminent lawyer may work for a week in a month and the rest of the time he can either spend in enjoyment or in any other idle pursuit because he can earn his month's income in a week's time. Whatever extra he may earn, almost all of it will have to be paid to the Government as income-tax.

Thus there is a danger of a severe breakdown of the whole economic structure of the country. It would have been far better if the Government had thought it worthwhile to reduce the income-tax thus giving stimulus to industries and individuals. And in course of time expansion of industries would amply make up the loss incurred in reduction of taxes. The state after five or ten years may even decide that no individual will be entitled to possess

more than one lakh of rupees and that the rest must go to the State. Thus all the advantages and wealth earned which might have accrued to individuals would go to the State for the benefit of all.

Party ties have become so rigid in our country, that for all key positions in the administration, only party men, irrespective of experience and merit are selected. Many of those appointed to Government not only lack all the merits or qualifications for the particular work entrusted to them but, despite their best intentions, they have, being inexperienced, bungled on many occasions. They have to depend entirely on their lieutenants. They forget that the future good of the masses depends on their efficiency and sincerity, for even the slightest mistake may cause irreparable harm to the country.

Now the question arises ; how to remedy these defects ? If the income-tax is considerably reduced, how is Government to meet the huge deficit caused thereby to the revenue of the country ? To offset this, I may suggest that other suitable and more equitable avenues of taxation may be found, *e.g.*, higher excise duty, sales tax, higher export and import duties, agricultural tax, reduction in the margin of private profit. People would be happy to receive even a 3 per cent. dividend if their incomes are freed from heavy taxation.

An objection may be raised to the above suggestion, *viz.*, such taxes would hit hard the middle and labouring classes. My reply to that objection is that their standard of wages and salaries should be raised to a level that would enable them to live comfortably.

The present trend of world thought demands that the enormous and most unjust disparity between the rich and the poor should be removed altogether.

But for this the present is not the suitable time ; we will have to wait till our country is fully industrialized.

Although some people might consider my suggestions extraordinary or not deserving serious thought, yet I must say that they are worthy of consideration. There is bound to be keen competition between Pakistan and the Indian Union for economic advancement. So I believe that both the Governments will try to placate industrialists by affording greater and greater facilities. The present policy of taxation will have to be revised by both the Governments to give adequate stimulus to private enterprise.

I am in favour of nationalisation of industries provided One World Government is established. Unless and until there is One World Government it would not be possible for one isolated country or any single nation to nationalise all the industries, because it would not be able to stand in competition with other countries. The case of Russia is entirely different. They have a vast area with all kinds of resources and they are self-sufficient, forming a block by themselves. They can live without importing from and exporting to, foreign countries, and therefore these countries which must trade with others and export to pay for the import of necessary goods, must evolve the most efficient way of production and that is possible only when we give full scope to personal initiative and private enterprise. Key industries such as hydro-electricity, aviation, ship building, etc., may be nationalised if thought advisable. It is deplorable that the mechanical working of the State Departments with red tape and circuitous and lengthy procedure cannot achieve that measure of efficiency which characterises direct control by an individual. Generally the best genius never stoops to flow in official channels to which only those people

aspire who have either the good of the public at heart, or lust for power. Such mental inclination has little in common with the vision of veterans in the commercial field. The imagination, the enthusiasm, the insight and experience of finance, commerce, trade and industry is of quite a different type. Whatever the educational qualifications and attainments of the persons in Governmental seats may be, they do not possess that shrewdness and sagacity, which those in business, having personal interest and experience, do. It is on this principle that non-official members from particular fields are always co-opted as members on official committees so that they may gain from the rich experience and consummate accomplishments of commercial heads. How much more useful would it be, not only to the individual but to society and the State also if these business brains were given freedom to be utilised to the maximum where their talents and experience were concerned,—for the progress and betterment of the country.

The abolition of the salt tax has also been unwise and unsound but few understand or try to judge the issue dispassionately. Because it was associated initially with the civil disobedience movement and because Mahatmaji wanted it, its abolition has merely a sentimental value. In fact it has been an unwise step as the loss of revenue to the State has not been insignificant.

Some Noted Indian Personalities

While discussing the political and economic problems of the country I am irresistibly reminded of the close and personal association I have had with figures that have made Indian history in the last several decades.

G A N D H I J I

Seldom do prophets and saints get honour and recognition for their services to humanity during their life time. Rama and Krishna were no doubt loved and worshipped during their lives. But they were incarnations of God. Not so Gandhiji, who was human to the core. Yet it was his singular good fortune to get recognition and admiration for his services in his life time.

Gandhiji was admittedly one of the greatest men of our time. His qualities of head and heart, his superhuman courage and perseverance, his unostentatious habits and saintliness of character, his firm

determination and indefatigable efforts, the convincing power of his personality and above all his scorn for the use of all violence, idolised him not only in the hearts of his countrymen but endeared him also to many foreigners. With his natural love for the lowly and the forgotten, he devoted all his strength to uplifting and bettering the lot of his down-trodden countrymen. Without any recognised authority or force to support him—he again and again buffeted his non-violence against the might of the British Empire and always rose superior.

Gandhiji at one time had been commanding the greatest following in the world, only through his love and sincerity. But towards the close of his life many Hindus felt hurt by the inconsistency of his policy. He was at times mystically inconsistent, which was very confusing. This inconsistency may have been caused by old age and incessant hard work. But this does not in any way, detract even an iota from his greatness. His activities were multifarious, though many of his views on certain subjects may not have found favour with the recognised authorities on those subjects. For example his views on medicine, dietetics, social reforms or religion—especially his interpretation of the Gita—were not always acceptable to those who claimed to have mastered these subjects. Real Hindu religion was never based on communalism. In fact he knew very little about the Vedas and the great Hindu religion.

So we must distinguish between his considered views and fads and should not follow his teachings blindly in every sphere.

In spite of all his inconsistencies, his mysticism and his fads he immortalised himself in the hearts of his countrymen and foreigners alike.

The world admired Gandhiji, Indians love his memory and even some Muslims had a greater regard for him than for Jinnah. Gandhiji's place in history will be better appreciated and admired by the coming generations "who will scarce believe that such a one as this ever walked upon this earth."

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Malviyaji was one of the prominent personalities of modern India. Well versed in the scriptures and philosophies of our ancient land, he lived a truly religious and saintly life. Truthful and forceful in speech, he was one of the greatest of the many orators that our country has produced in recent times ; he could speak with vigour and effect from 14 to 16 hours at a stretch and richly deserved the epithet of 'the silver-tongued,' as he was called.

His appearance was as charming and sweet as his habits and manners. A man of versatile genius, he was a true representative of Hindu religion, culture and tradition, and he has undoubtedly immortalised himself by founding the famous Benares Hindu University on his own ideals, after a tireless and ceaseless endeavour of so many years. About his many-sided activities, it can safely be stated that he never touched anything which he did not adorn. He did all this faithfully and selflessly just for the service of his country. An institution like the Hindu University was a crying need of those times. He collected huge sums for that purpose but lived with exemplary simplicity and honesty. I know that often it became difficult for him to make both ends meet ; yet he never stooped low nor condescended to let his sons take any advantage of his reputation or influence even for securing any post in the University.

When he was in the prime of his life, he was an object of admiration and people felt pleased to be of some service to him ; but when he became old and infirm and lost most of his vigour and force, people did not pay him the attention that he deserved. During the last visit of his life to Delhi, I noticed that even Gandhiji (who called him his Guru) paid him only one or two very short visits. This is not by way of complaint but a true statement of the natural law that the world likes and loves a thing only so long as it has some utility, but when a thing loses its usefulness, the world never pays even formal homage to it.

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Pandit Nehru is today the unchallenged leader of the Congress. He is like a magnet to the young, who admire him most. His sacrifice and untiring efforts, his hard work and long confinements in jail have won for him a unique place in the hearts of India's youth. His integrity is above reproach and neither money nor power can corrupt him. Just after the death of his father, I heard from a reliable source, that he was in financial distress. At that time I did not have much money, but I had a high regard for him as well as for the Congress. He did not know much about me then ; but I wrote a letter to him, enclosing a cheque for Rs. 5,000 which was then a big amount for me. I requested him to utilise that amount for his own sake and that if need be, I would send further amounts or, if he did not like to accept the money as a gift, he might treat it as a loan or in whichever way he liked. Promptly he replied saying that though his financial circumstances were not the same as during the life time of his father, still he could maintain himself and had enough to live upon

comfortably, and that he would like to work as a labourer rather than to take any help for his personal use from any friend and, if I approved, he would utilise that money for the good of Kisans, whose interest was uppermost in his heart, otherwise he would return the money. My regard for him was all the more enhanced.

But the sun too has its dark spots. Nehru is rather irritable and hasty both in his speeches and actions. His is a sincere but restless spirit which desires to fulfil its dreams as quickly and smoothly as possible; and to him the least hindrance in his way is unbearable. This makes him short tempered. It is not very desirable in a leader of his eminence having unchallenged hold over the masses. If one goes deeper, one is sure to find in him a pure, sincere and large heart. Once I received from him a letter (regarding some shares of the *National Herald*) obviously written under some misunderstanding and very strongly criticising me, but when later on he came to know that I was not at fault, he at once unhesitatingly apologised for his hasty judgment. Such sincere, courageous and pure souls are rare indeed.

We find that most of the great men of the World have been either brave soldiers, or writers or orators. But fortunately for us Pandit Nehru combines all in himself. Even at this age he is more active and alert than any healthy young man. Just after coming out of his last incarceration, he started addressing 25 to 30 public meetings a day, without any feeling of fatigue, during his whirlwind tour of the country; and even when he felt tired, he would not curtail his programme. Such is his unfailing energy! It was entirely due to his tireless efforts that the famous I.N.A. trials were decided so favourably for the country.

But he suffers from one great handicap. In spite of his sincerity he knows very little about religion, which is so very essential in life. If he could replenish his mind with some knowledge of the religious systems of the east and soften his temper, he would have been as they call it, "Gold emitting fragrance." Many Hindus today are against him, because of his disregard of religion ; and because he is surrounded by many friends whom his good heart trusts but who misguide him.

All the same we are fortunate and proud to have him as one of our foremost leaders. Such a leader was badly needed, so nature has sent him to our midst and we hope and pray that even his shortcomings will gradually vanish with advancing age and he will live long and fulfil his noble ideal of internationalism, *i.e.*, peace and unity for the whole world.

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In Sardar Patel we have a man of iron will and strong character. He is a born leader of men and his capacity for efficient organisation has raised the Congress to its present position. His Bardoli campaign is now a matter of history ; it assumed proportions of an epic combat. One of the top leaders of the Congress, he has the interests of Hindus uppermost in his heart.

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I have known Dr. Rajendra Prasad for a long while. We have lived together in Bihar for years. One cannot be a leader unless there are many to oppose him. Dr. Rajendra Prasad is an exception.

He is a leader who has no opponents. I have not come across a single man who does not speak well of him. In spite of his extraordinary intelligence, his goodness at times verges on docility and weak mindedness.

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When writing about the Congress and its leaders I must say a few words about Jamnalalji who dedicated his life to the Congress and on whose death Gandhiji observed that it had created a void never to be filled up. He gave liberally to the Congress and also collected huge funds for it. Whether Congressmen in general and socialists in particular admit it or not, Gandhiji's contact with Ghanshyamdas Birla and myself, due entirely to the efforts of Jamnalalji, have been greatly helpful to the Congress.

He was a close friend of mine. In a big gathering, where people criticised him very severely, by his cool temper and tactful handling he convinced his critics and brought them back to his own fold.

Among modern Indian leaders, Subhas holds a unique position. I knew him personally. He visited Dalmianagar and we met many times. He had a very strong will and had he been alive today, it is very difficult to prophesy whether Panditji would have been the topmost leader or Subhas. Congress was unjust to him on one occasion and exposed its own weakness. The man in the street found out that anyone who does not share the views of the leaders is ousted from the party. In a big organisation like this, there should be a spirit of compromise and our leaders should try to bring more people into their camp and curb their desire to satisfy private grudges by punishing those who do not obey their behests. Subhas's only fault

was that he dared to oppose Gandhiji's nominee for the Presidentship of the Congress, and I remember Jamnalalji telephoning to him in my presence asking him to withdraw from the contest and threatening to issue a manifesto against him if he did not withdraw. I suggested to Subhas to compromise but Subhas, being a man of strong will, did what he thought right and remarked that a personal friend of his should not advise him. So he was a man of independent spirit and would not bend before threats. He spent much of his life in jail. I believe his martyrdom has been more valuable in bringing Unity to the country than the efforts of all other leaders in that direction. His death has naturally brought him much posthumous honour and I believe he must have secured a very high place in the next world or, who knows, he might have again taken birth in this world to give us another lead.

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Mr. Jinnah, the Quaid Azam of the Muslims, is their supreme arbiter, who has risen to his present height by sheer dint of strong will and tenacity of purpose. Undaunted by vehement opposition and public criticism he carried all before him. The present success of the Muslims is entirely due to the vigorous effort of, and careful manœuvring by, this shrewd Muslim diplomat, who has never failed to take advantage of any opportunity afforded to him by fate or time.

An old member of the Congress, he had always been in the front line and did not like to be relegated to the background. Once he said to me that when he had just returned from England he had expressed a wish to meet Gandhiji, who said, 'I pray for light

but see no light' and did not meet him and felt insulted and so started his agitation against the Congress. After this Mr. Jinnah told me "The Muslim is very sensitive and a repulse, however insignificant, rankles in his heart and quickens an uncontrollable urge to overpower the adversary. I believe in Pakistan because it will lead to the good of the people." But in reality his one ambition was to become the king or Khalifa and he may not be aware that it will not be for the good of the Muslims.

In one of my many long and hearty talks with Mr. Jinnah, I said to him "People consider that you are retarding the progress of India, just because you want to gain leadership. Some Hindus even consider you a demon." Smiling he said, "Ask the Muslims what I am in their view and moreover would I not be a leader if I had remained with Congress?" "You might have been one of the big leaders," I said, "but never the top one, whereas you are today the undisputed head of a new Dominion." Incidentally I may mention that the Muslim League succeeded in attaining its object simply because there was one decisive voice—that of Mr. Jinnah. Retorting he said, "You will appreciate that in the past I was able to bring together and organise the reactionary Nawabs and Jee Huzoors and to make them courageous enough to speak against the British Government. With their help I have made Muslims conscious of their rights and obligations."

Every impartial observer will, no doubt, admire Mr. Jinnah's work for the Muslims. The one thing of which even Mr. Jinnah might not be conscious but which has always guided and goaded him throughout his political career, is his latent desire to be the

head of an institution, like a monarch, a Calipha, and his firm resolve and perseverance have at last translated his sub-conscious wish into reality. Anything done with a firm determination is bound to succeed, even if done with self interest. At times he forgets his own self and is completely immersed in the dream land of his ideal. Such an absolute confidence in one's own conviction is sure to lead to success. It is the law of nature that whenever any person forgets himself and becomes one with his ideal, he is one with nature. Even with a sinful motive, if one throws oneself wholeheartedly in the grand cycle of the gigantic forces of nature, one succeeds in one's enterprise—though whether the success would be fleeting and apparent or real and lasting depends upon its ultimate identity with His Supreme laws—all that is good is in accordance with them and all that is bad is opposed to them. In other words all natural laws are for preservation and prosperity—material and spiritual and all that is unnatural is katabolic. Therefore nature itself works for his success. Being absolutely incorruptible, Mr. Jinnah possesses the courage to oppose vigorously, at times, even his own colleagues. I have had, on many an occasion, very long conversations with him. A great lawyer, an effective orator, he is also a very good conversationalist. Few can challenge his arguments when he rises to support his cause. But nobody can remain successful for ever in this ever-changing world ; and I am afraid that eventually in Pakistan Mr. Jinnah may have to face very serious opposition and trouble, affording opportunities to the coming generations to criticise him.

Mr. Jinnah does not command any mystic reverence but he is worshipped with zeal and devotion by the Muslims because he is the one man who has

given them an ideal (whether right or wrong) to live and die for. This is what they needed most.

Masterful personalities wield their influence on the masses and shape the course of events and so do newspapers.

Newspapers

Today the Newspapers are the biggest weapons, at least in no way less powerful than the Atom Bombs, but God save us from many newspapers. Blame, in a large measure, for the present day misery can be traced to the evil influence exerted by these. There is hardly any newspaper which is not parochial, and does not blindly support the party mandate, irrespective of its merit or demerit. Even facts are twisted and the presentation so coloured as to suit their purpose, and the masses accept the newspaper as propounding absolute truths, little imagining that they have emanated from common ordinary people, who have been sweating long hours just for their maintenance.

The early hours of the morning are the most precious, particularly for intellectual and spiritual pursuits, and in India this time is earmarked for meditation and prayers. But the pernicious habit of reading a newspaper has taken in its vicious grip

almost the entire educated class, so much so, that even without attending to our first ablutions, we turn to news items which, as we know, contain so much untruth and propaganda. The object of purifying ourselves, not only physically but mentally and spiritually by prayers, was to befit ourselves for the day's conduct which was moulded according to our ideas imbibed in the morning ; but these days after wasting several of our precious hours, what is left is the demoralising effect of the newspaper stuff ; and throughout the day we judge events with the bias and prejudice and narrowness of mind which is born of third-rate journalism.

Many of us realise that much untruth and unreality is instilled into our minds through the vicious columns of the newspapers but, like addicts, conscious in their sober moments of the virulent poison they take in the form of intoxicating drinks, we cannot shake off the habit of reading newspapers, though we know the incalculable harm it does. In fact generally the newspaper is a modern curse to humanity.

For creating sensation sometimes immature and irresponsible correspondents send false and scandalous reports and persist in repeating them again and again, in spite of categorical denials by the person concerned, and the pity of it is, that people are prone to believe the newsman more than any other person, however responsible and respectable he may be. Many a day we find that much of the news matter is untrue, but the following day we again believe in the veracity of the newspapers. Such is the tremendous influence that the press commands over the people these days. The majority of newspapers are afraid of criticising the party in power, especially in India,

and always sing to the tune of that party whether right or wrong. No doubt there are some papers which do not follow such a course, but their number is very small.

The only remedy for this is for some one with courage to come forward and publish a paper which may give only true and unvarnished facts and abstain from criticism or from propagating the theory of any party ; rather appreciating the good points in each, as every body has some point of goodness or other such a paper should serve the people earnestly.

Newspapers have their advantages also ; they are immensely useful in educating the masses. Due to scientific inventions, happenings in one part of the world are known to the other in no time. Events in distant places, which otherwise would not have been known for years, or in some cases in a life time, are made known almost immediately.

If in India, as in other countries, we could develop a proper system of training journalists, it would go a long way in keeping up the reputation of this 'Fourth Estate of the Realm'. All that we need today in the newspaper world is trained and responsible journalists. There should be a stringent law, that only such journalists as have undergone a particular test, should be qualified for doing the work of an editor, sub-editor or a press reporter, just like auditors who cannot audit accounts of registered companies without being duly recognised. I believe that these measures will not totally improve matters so long as we do not change our mentality and angle of vision, but realising the importance of newspapers, this training will help to a large extent.

Moreover time and space have been so minimised that the field of the journalist now comprises the whole

world—a world full of so varied and fast moving events and the resultant complexities that the common man feels bewildered and confused at the diverse opinions expressed on international politics by different journalists. He is in the dire need of some truthful, sincere and uniform account of the events, furnished in a simple and unbiased form. Let us hope such a need will be supplied by the Institute of journalists suggested above.

International Turmoil

Since the defeat of the axis powers hardly any day passes without the news of a crisis in some country or the other. During the recent world war, the Allies had been professing, as usual, that they were fighting for the four freedoms, for ushering into the world an era of justice, equity and peace—in short, for establishing real democracy in the world.

This has, however, proved a mirage. Some kind of dislocation and confusion is natural after a big war but the inability of the Allies to live up to their professions has made confusion worse confounded. The whole world stands disillusioned now.

To what should we ascribe all this turmoil and confusion? To the people or their leaders? No, to none of them exclusively. The very premises on which the whole theory of democracy rests are erroneous ; one cannot build a strong and enduring edifice upon a weak foundation ; erection of struc-

tures—however beautiful—on sand is a futility not worthy of the wise.

Unfortunately there are very few wise men living in the world today. The leaders now shaping the destiny of the world are either absolutely ignorant of the meaning, not only of spiritual, but of temporal freedom or they have not got the courage of their convictions. For else, why this hesitancy, vagueness and inconsistency?

Today the victors are speedily arming themselves as they are disarming Germany and Japan. Such a process is bound to endanger the future of America and Britain; but these countries are helpless to do otherwise. Being democratic countries it is difficult for them to change the course of events and rehabilitate Germany and Japan. Europe, China and Manchuria have been relieved of the tight grips of Germany and Japan but instead of bettering their lot, this has worsened their condition to an unimaginable extent.

The day is not far off when Germany and Japan will again rise, if not to their past glory then at least to a status equal to other countries. They have already gone down to the bottom and there are no lower depths to plumb. According to the law of Nature they are bound to rise again.

They could have risen far more rapidly had there been only one person, maybe selected by the people, to guide their destinies, but in democracy growth cannot but be slow.

The whole world is in the melting pot today. No one knows what is in store, particularly for Europe. Apprehension of Russian expansion has been a source of constant headache to Britain and America. By entering the war and defeating Germany, Britain, as stated by me in 1940 and again in 1944, has signed

her own death warrant. Although the top leaders of these countries realise it now, before and during the War either they could not properly visualise its implications or they had not the courage to declare that the defeat of Germany and Japan would ultimately be the defeat of Britain, and America. A jackal draped in a lion's skin cannot long hide its identity.

It is a well-known fact that there is not much love lost between Russia on one side and America and Britain on the other, and it is also abundantly clear now that the last war was fought not for the good of humanity but for its destruction. The Allies, having had selfish ends to serve, had no zeal to establish real democracy, for which they professed to fight. Hence it is almost certain that a time will come when circumstances will force America and Britain, for their own safety, to remove all the hurdles from the path of Germany and Japan and win them over to their side, arm adequately, and take their full and free assistance against any future aggressor.

Today the allies may take an ostensible pride in their victory and may credit Stalin, Churchill and Truman with special gifts or qualities of statesmanship, courage and fortitude, but in reality it seems Nature wanted them to win.

Hitler was not as wicked as he is depicted today. He possessed exceptional merit and those who curse him forget that other leaders were also no better and some of them were still worse as far as sadism and tyranny were concerned. There is a vein of goodness in things evil.

Hitler could rise to the lofty position of the Chancellor of the Reich because he represented so well the aspirations of depressed and down trodden Germany ; with single-minded devotion he applied

himself to the arduous task of uplifting the Germans from the quagmire into which they had fallen after the Great War. So long as he worked with this singleness of purpose, implicit confidence and full vigour he was one with nature and consequently success came to him abegging. His unprecedented exploits overawed the whole world.

During the 'blitz' of London, Churchill wandered from town to town and street to street, to instil courage in the people, but the bewildered people of England did not pay any heed to him.

So we find that the Allies, having lost all hopes of victory, had become extremely nervous and were even prepared to accept humiliating terms from Germany. This cannot be called an index of implicit faith in victory. Intoxicated with enormous power, Hitler's head had swollen with victories in rapid succession. Having failed to remain one with Nature, he ignored the advice of his lieutenants and there lies the real cause of his defeat. Despite Hitler's drawbacks Germany was much happier under his regime than she is today or was before Hitler's advent. So also the people of Spain, under Franco's dictatorship, however unsatisfactory it may be, are more happy and comfortable than they would have been in the so-called monarchy of the type in which they used to live before the rise of Franco to power, or in a democracy of the present variety.

There is enough talk of democracy today, but it is not going to serve the masses. Modern democracies are not guided by pure unselfish motives. During the war, at one time, Germany and Russia were friends and then they became enemies and in the last stages of the War, Russia and Britain became friends. Germany, no doubt had been rapidly arming herself, yet Hitler wanted to remain friendly

and avoid war with Britain. Nor did the British want to fight Hitler, the apostle of Nazism. The Munich Pact and Hess episode clearly expose the so-called desire of Britain to fight fascism. International alliances under the pretext of diplomacy have ever been alliances of convenience and necessity and never purely ideological. Pacts and alliances were easily violated by either party during the war; they were often not worth the paper on which they were signed. Vested interest and personal aggrandisement guided the policies of all the warring states. Then why this tall talk about the democracy and 'four freedoms'?

The World situation today is much worse than what it was during the War. America wanted to crush Japan—her rival in trade. Having made her absolutely harmless after her complete surrender and disarmament, America with a sense of superiority now wishes Japan to develop on democratic lines, of course to the extent by which American interests are not only not affected but well served. Yet every day we hear that democracies stand for government of the people, for the people, and by the people.

In such a world of mutual suspicion and insincerity, is it not a vain hope to expect any international institution to mete out justice to the aggrieved nations of the world.

Is it being meted out conscientiously by even the highest tribunal devised by man—the international court or courts which have been trying the so-called 'War Criminals' of Germany, Japan, and other nations, defeated in the second global conflict within our memory? I say so, because according to Hindu traditional convictions I hold that not only a few, but hundreds of similar or even many times more horrible and destructive wars had ravaged the earth

during pre-historic times, when the great rulers of the earth and other planets fought ferocious fights which overshadow the extent of the present wars or the exploits of national heroes.

Apart from any actual miscarriage of justice such as is alleged by many—not only among the vanquished themselves, but also among impartial observers—in neutral countries, is it not true that, had the vanquished become the victors, the whole situation in all matters, including justice, would have been completely reversed? In that case, those sitting in judgment now would have themselves been tried and condemned as criminals of the blackest type and any punishment meted out to them would have been regarded by an equally large crowd as quite 'just'.

Besides, are not the victors themselves guilty of the most cruel butchery and indiscriminate slaughter of their adversaries as perpetrated by means of the terrible and destructive weapons of which the atom bomb was the culmination? Though, for the world, these guilty judges, and those who appointed them have escaped free, they will be punished in the Supreme Court of God, where the inexorable hands of justice do not spare the guilty at any cost. If Hitler and Mussolini were criminals, Stalin, Churchill, Roosevelt, Attlee and Truman are equally so.

Their rise and fall have a relatively secondary significance. Hitler, the great leader and warrior, has been crushed to dust. Mussolini, with his dreams of reviving the Roman empire, has been assassinated with indignity by his own countrymen. And Churchill, the tough war leader of Great Britain, has now no following or voice in her administration.

In fact none of them alone or combined brought about the war. Hitler, Stalin, Roosevelt, Mussolini and Churchill, all were mere instruments and God

fulfilled Himself through them. The real causes of the last global war were imbedded in the accumulated mass of power and pursuit of passions like greed and vanity which modern civilisation has almost deified.

Hitler, Mussolini, Stalin, Roosevelt, Truman, Churchill and Attlee, all had some virtues and talents which made them such successful statesmen. Generally each in his self-conceit considered himself good. And no doubt they were so, at least to some extent. But none ordinarily tried to see the other's point of view dictated by different notions, conditions and circumstances. Without looking inwards for his own mistakes of omission and commission, each began to find faults with others. For instance, Truman as well as Wallace, both profess to have the good of the world at heart. But the two are bitter enemies of one another. In this bitterness, once created, one unscrupulously tries to denounce the other, and to lower him by all possible means. Duty is thrown to the winds and the good of the world is cast overboard, at least for the time being. Even public interests are sacrificed in their mutual scuffle. Exactly the same was true of the duel between Churchill and Attlee in England and the Indian National Congress and the Muslim League in India. Though both opponents are usually at fault to a lesser or greater degree, it is really such misunderstandings which generally lay the foundations of all strife and struggle.

Moreover, according to Divine Dispensation, each person fits in a particular place and time only. When God's intention is carried out, one is bidden to retire. Churchill, for example, had his days of destiny during the dark period of the last world deluge. No sooner was the war over than he was overthrown, though his love for his country remained undiminished.

Attlee has been called on the stage to carry further the project of the world design. It is sheer vanity on Churchill's part to be impatient with his fate and to fight with his successor. We fail to realise that the Omnipotent Creator assigned particular jobs to all of us and the moment His mission is fulfilled, we are called back. That mission makes no fuss about big men and slights not the smallest. In God's world design everything has a place and function, entirely of its own and equally important. As in a mansion, bricks, mortar, iron and wood are all equally needed, so in the Great Plan an ordinary soldier has as important a part to play as Hitler, Generalissimo Chiang or Stalin. For the Almighty they stand on the same footing. We measure them from our limited angles of vision. So the Almighty Providence, sitting in judgment over us came forth to chastise us and to lift us from our depravity to righteousness. This should show the difficulty in the administration of truly impartial and even-handed justice, especially as between nation and nation.

Another noteworthy consideration which must be borne in mind is the circumstantial limitations of all justice whatsoever. That all judgments are pronounced by individual judges or their panels from the altar of particular personal prejudices (*i.e.*, judgments already formed) or preconceived criteria of justice, are not the only factors which complicate the issue. Justice has also a direct bearing upon social values and interests. As one and the same action may be dubbed unjust or just by different persons, so too the same act, passed as quite just at one time or place, may be considered highly unjust elsewhere or by posterity. In the fresh setting of incidents, or where some close relation is observed, no detached view of justice can ever be possible. For instance,

the self same I.N.A. prisoners who were held guilty by courts martial, were released as heroes by the special bench, heralding a new era of justice in military discipline. Likewise Lord Christ, who was crucified two thousand years ago, came to be acclaimed as the saviour of Mankind, the greatest of saints and an Apostle of justice. Socrates, the Great Master of yore, who himself enunciated the principle of justice, had to drink a cup of hemlock at the hands of his contemporaries. Similarly in olden times, in spite of their greatness and saintly character, Swami Shankaracharya, Kabir and Gyaneshwar were criticised by many during their lifetime.

Nevertheless, most difficult as it is, international justice must be established in the world. Without it no real, no universal peace can ever reign on earth. And while universal justice is thus an indispensable pre-condition of universal peace, this ideal justice can be reached only if the minds of the judges who are to dispense justice are free from passions and greed. Absolute justice can be expected only from those who themselves, being morally of a very high level, realise and experience the existence of the Indispensable All-pervading Atma or Divine principle always working everywhere in all possible manners. Till this truth is realised there can be no rational appreciation of the value of ethical codes of justice and righteousness, whether between man and man or between nation and nation and it would be a vain boast to proclaim that democracy or any other form of Government will succeed in banishing all wars from this earth and in bringing an era of universal peace and prosperity to the world.

Democracy vs. Monarchy

The protagonists of present democracy condemn one-man political rule ; all power corrupts and absolute power corrupts absolutely. But this applies not particularly to rule by one only, but to any rule, not excluding even democracy. Moreover, even a dictator cannot rule for long if he does not do good to his subjects. If he acts hastily or abuses his powers for achieving selfish ends or for satisfying his vanity or owing to lack of experience and intelligence gets embarrassed and loses hold over any situation, he may, by the force of his power, still rule over his people against their wishes. But that rule will be short lived.

Democracy also requires one helmsman or Central authority. If it were not so, why do democratic institutions elect a President or a Chairman to conduct and guide them? Thus democracy is in essence not 'rule by all,' but 'rule by one selected by all.'

And if we examine the origin and implications of the institution of monarchy we find that it had also its sanction in the will of the people. The sovereignty of the monarch was a delegation of their sovereignty by the people themselves. The institution of monarchy came into being as a noble and lasting form of choosing the Head of the State, because this system has certain distinct and definite advantages in principle as also in practice. In the first place, the principle of heredity—however disliked in the present age—has its overpowering influence on the personality and propensities of the individual. The principles of Hindu Polity were laid down by those seers who had so developed their spiritual faculties that they could divine the occult and the unseen, and could visualise the hoary past as well as the far distant future, with all the attendant circumstances ; and after appraising them fully, they laid down as the best form of Government centralising of power in a monarch, to give the institution endurability and strength to administer even handed justice for the lasting benefit of all. People may not believe in spiritual divination now but the fact remains that it was so. Biologically a son is the extension of the life of the father. He is the image reflection or a reprint of the original, and normally he should inherit the virtues and vices, the power and the pushing energy of his father. Whether it be in selection of cadets of the Army from the martial class or in any appointment, requiring skill in arts or crafts, the principle of heredity is widely recognised. That sometimes a very intelligent person gets a stupid son or a brave general gets a coward offspring, only shows that there are exceptions, but these do not much affect the general rule.

The Monarchical system was based on this principle. Apart from this, early environment, education and associations have also a great influence in moulding man. The inborn traits, deep rooted in our mental make-up, leave indelible impressions and they in their turn influence our outlook and approach to problems, whether demanding executive capacity or judicious discretion.

The ancestors of the present ruling princes of India were brought up and educated on the above lines. Consequently most of them ruled like ideal monarchs. Power and pleasure gradually brought demoralisation in their progeny and generations of contamination deteriorated their heredity. Living a life of comfort and luxury, many princes have lost all sense of duty and responsibility. They consider themselves masters and not trustees of their subjects. No doubt there are a few exceptions—scions of royal clans—who have still running in their veins the pure blood of their ideal forefathers.

Though at times we come across personages, who have neither nobility of birth nor advantage of a benign education in youth, yet who emerge immensely powerful wielders of great and successful authority, on the whole we can more safely follow the rule of heredity which ensures, in most cases, good descent and noble upbringing with opportunities to equip oneself advantageously to wield authority.

The Monarchical system has no doubt certain imperfections, which, when abused, as in the case of most of the present princes, brings the whole system into disrepute. But no system can claim to be without some defects. Everywhere there are loopholes. Absolute perfection is to be found only in God or Nature, and human beings can only try and devise what appears best under the circumstances.

If we examine the original religious texts of the various faiths, we find that the source of authority, whether in religion, society or politics was the king of the choice of the people ; his one aim in life was to serve and not to be served by his people. Divinity was not only attributed but worshipped in him. This bringing in of the element of divinity was only with the object of putting the sovereign on such a high pedestal that he might not stoop to partiality or parochial feeling and his elevation was with a view to inculcate in the public mind the high spirit of service, lasting loyalty and deep devotion which is the ultimate authority of all law.

That did not mean that the king was any more divine than any other human being. That was only a religious and social halo thrown around him to make him the source of all law and strength for the better administration of justice. And the greater this feeling of loyalty and respect, the more stable will the Government be.

The Governments formed today, by men of straw, break up tomorrow because weak persons fail to command that unquestionable and imperative authority which is necessary to lend any constitution its endurability and strength. By concentrating loyalty on a fixed point, not transferable by the passing gusts of capricious party manœuvres and making it lasting almost in perpetuity—which is possible only in a monarchical system—we ensure a stable structure of good Government. Examined dispassionately the system does not so much work for any personal aggrandisement of the king, as for the lasting benefit of the people. The king being a wielder of authority on behalf of his subjects, his life should be one of service of the people. Moreover we generally observe that when the person is vested

with full authority for any work, realising his sole responsibility, he takes a personal interest in it and works intensely, whole-heartedly, nay, even devotedly. So, if a King has a feeling of ownership over his kingdom, that is all the better for his subjects, because he will work with greater responsibility and efficiency than those appointed temporarily as heads of the State. There was a time when Kings in their old age renounced everything and voluntarily accepted not only poverty but great hardship although not accustomed to it from birth. Not only they but even their queens, so delicate and frail by constitution, generally followed them and spent the rest of their lives depending on Nature. They used caves for their houses, hands for utensils and pillow, barks of trees for clothes, and wild fruits, herbs and roots for food, which Nature has provided for every one. Such examples of renunciation were not to be found in hundreds or thousands but in millions. As they were fully aware that they had to leave all worldly things one day, they in their wisdom chose to leave them voluntarily. This clearly manifests how little importance they attached to personal power or self aggrandisement.

An ideal king never has anything more in his mind than the service of his people. He always feels that his wealth, treasure, even his body, wife and children are dedicated to their service ; he is always ready to make the greatest sacrifices for their good. Judging from the higher and more philosophical point of view, we find that we adopted worshipping the image of God even in idols of stone, because we know that God is Omnipresent and All pervading and we feel His Divine manifestation in everything existent. The greatest example of this belief of seeing God in everything is that of Prahlada, who had

confidence about God's being everywhere and who saw Him in everything and proved His incarnation even in a stone-pillar. As such, if we succeed in finding Him everywhere, including the inanimate objects, we can then very well see this special manifestation of power in the King and adore him as a supernormal being, for Lord Krishna has said in the Gita that whatever splendour and glory there is in animate or inanimate objects is but a reflection of the fire of energy or divine lustre of which He is the perennial source.

The ex-Emperor Edward VIII was worshipped as a monarch for so long as he was wearing the crown, but the moment he abdicated it he became an ordinary person. The same is the case with the Viceroy of India, who during his tenure of office, never goes out to see anyone, because wielding special power and reflecting the lustre of royalty, he represents the Emperor. Although having made tremendous sacrifices and gathered a large following, Gandhiji ranked high among the greatest persons of the world, yet he had himself to go to see the Viceroy, irrespective of the fact that he was older and superior in intellect to him. So we find that it is the post, the office, or the institution that is worshipped and not the individual. The King, Viceroy or any other person in authority is respected on account of office while leaders like Gandhiji are respected for their personal attainments.

The political power of which the King was the embodiment was considered to possess the special grace of God and as such deserved special status. The monarch must be an ideal one, fulfilling all the high expectations of the people and possessing all the virtues of a just king, like Rama, who, for his people, not only renounced his kingdom but even his

beloved wife, Sita, the great Mother of Hindus, the Ideal Goddess, the perfect embodiment of womanly virtues, all for the sake of catering to the whims of a capricious subject. This Rama did because he placed people far above his near and dear ones. In those days a person was judged by ability and action ; and Brahmins, sages, and saints, were as a class held superior to all others, because these selfless souls were devoting their lives only to the good of the people and not for any personal gains or pleasures of this World. The king had to rise up as a mark of respect for these sages and they had sacrificed their all for the good of humanity and had neither attachment for, nor acquisition of, any worldly wealth. Those sages had power to dethrone a king from his high office by one decisive pronouncement and the kings, on their part, held them in reverential esteem. King Rama once gave away in charity his entire kingdom to the sanctified sages and hermits but they returned the kingdom and asked him to rule over the same as a Trustee of the people. Such was the ancient ideal of Monarchy. In essence it was the best kind of republic. Though worshipped as representatives of God, if kings became unpopular with their subjects on account of their inefficiency or selfishness or immorality, the same people, who held them in such high esteem, did not hesitate to dethrone them or compel them to abdicate.

Although money in the shape of taxes was taken from the people, the Treasury belonged to the people and coffers were freely made available for their benefit in times of famine, floods or other calamities. The treasuries were treated as a ' Reserve ' of the people for times of emergency, just as an individual makes provision for a rainy day.

Such was the character and conduct of kings in ancient India who ruled for the people according to the popular conception of justice and equity. Just as the sun draws up water only to shower it back as merciful rains, so did the ancient Kings collect revenue and taxes only to be utilised for the good of their subjects. To ensure the success of the monarchical form of Government, however, the person selected for kingship must be the right one. It may be that despite his intellectual and other abilities he may be found wanting in administrative experience and, to obviate this difficulty, efforts should be taken to impart from the beginning proper education and training to the prospective person in administrative duties in all spheres of State Work, just as an heir-apparent is given now. The education and training however need radical change. We should revert to the old system in which princes and paupers sat with equal humility at the feet of their preceptors and while receiving their education lived a celibate life of strict continence and austerity like the other disciples—receiving alms and performing even the menial duties in their teachers' household. This personal experience and outlook served them well when they tackled the basic problems of the masses. But the political philosophy these days inclines people to the elective form of choosing the Head of the State. In ancient India, if one had an opportunity to have a glimpse of the King, he considered it to be a red letter day in his life. To him the King, representing divinity on earth, was the embodiment of power and justice.

Japan progressed with surprisingly rapid strides, because she was ruled by emperors descending from one family for over 2,500 years and if the Japanese could only rule with equity and justice, and curb their desire to dominate other nations there would

have been considerable progress and real peace in that country. But the so-called democracy in Japan today is bound to bring chaos, disaster and ruin in due course although for the time being she might prosper, having now reached her nadir.

Such unnatural settlements of the destinies of nations are bound to persist unless all the nations of the world are brought under One World Government as envisaged in the preceding pages.

One World Government

Before giving expression to my conception of 'One World Government,' let me state at the outset, that my views are subject to modification in the light of other suggestions or according to the needs of changed circumstances. Even after long travails of bloodshed and prolonged trials and tribulations, age-old controversies regarding the ideal form of Government have yielded no definite results. Democracy in its various forms was ranged against monarchies, oligarchies, dictatorships and totalitarianism. The incessant international strife, waging for hundreds of years, has somehow resulted in an apparent victory for democracy. The so-called Democracies, in order to be triumphant, donned masks widely diverging from accredited ideals and adopted ways which ran counter to the vital principles of democracy. Republican Democracy, Constitutional monarchy and democracy with its life strings in the hands of a few plutocrats are a few of the instances.

Most of the existing democracies are democracies in name only. Democracy carries its antithesis within itself and has intrinsic defects, which works for its destruction. The party system which constitutes the essence of democracy is responsible for making failures of democracies. Intricacies and intrigues of party politics evident to everyone today, set at nought the claim of democracy to be a government of the people, for the people, and by the people. The opposing party in democracy claims too much of the time and energy of the Government. Most of the valuable time of those entrusted with a nation's destiny is spent in futile wranglings with the opposition as well as among themselves. The party in power has to waste its time, resources and energies in placating, pacifying, or silencing the opposition, which has ordinarily no other function than that of finding fault and criticising and obstructing the working of the administration by putting mostly unnecessary questions. Many times even sound proposals or beneficial programmes of national utility cannot be put through without being adversely criticised. The opposition tactics serve only to stifle the enthusiasm and initiative of the party in power. The energy and time of the people which should have been devoted to constructive thought and action are often frittered away in useless discussion and wordy warfare. But to remain in power, party members have to keep the electorate fully satisfied and appeased ; and to achieve this they have at times to sacrifice even the basic principles of good Government. Thus between fighting the opposition on the one hand and keeping their party colleagues and the electorate in good humour on the other, their energies in many cases cannot be bent towards any concentrated effort, upon pursuing constructive policies, calculated to

bring national good. The masses cannot be expected to have the requisite character and intelligence like the selected ones. When freedom is allowed to all, there is no end to fault finding. As a result it becomes difficult to exercise control over boisterous people. Anarchy, civil strife, turmoil, and warfare follow mob rule as a necessary consequence. And if all this means Democracy, it is a veritable curse upon mankind.

In defence of the existing forms of democratic governments, America is cited as an example of the most advanced country ; but in America, too, there is constant friction between the parties and all the evils inherent in party government exist there as well. In spite of the vast accumulation of wealth and the large strides in material progress which America has made, there is little happiness.

America has reached the zenith of her glory and the time is not far away when she will begin to descend. The process may or may not take long, but even a long period is nothing compared to eternal time. America had been acting according to the laws of Nature however unknowingly, and hence had been advancing with speed, no matter whether she was conscious of the ideal or not. With singleness of purpose, Americans selflessly devoted themselves to the uplift and progress of their people. So they were helped by Nature in their intense and selfless activity. With vast powers vested in the President, in other words having a single individual to guide them, they could, to a great extent, set their house in order very rapidly and efficiently. Just as an unskilled fireman putting fuel into the boiler is instrumental in running a big engine, without in the least understanding technically how the fire would move the whole machine, so without any knowledge of divine forces at play, Americans and Russians had been acting

in accordance with these tenets. The moment they swerved from this path of selfless activity the downward trend began and now they have to meet the consequences thereof.

Thus I hold that open, as they are, to many defects and disadvantages, democratic forms of government as we see them today will not really serve the purpose of ensuring even material well-being of a society on a permanent footing.

Democracy or any other form of Government is to be welcomed, when it lays down as its basis the real uplift of the people towards better living, ensures peace, happiness, maintenance of justice and morality, and concentrates on the aim of doing good to all, to the exclusion of no single section of the community. Devoid of its tendency to promote dissensions between parties and groups of self-seekers and if based on the one aim of achieving good for the whole of the community, democracy is good and worth adopting ; but as we have seen and known, democracy so far has not fully embraced these virtues.

Therefore, after countless experiments and age-long experience of diverse types of polities in India and the world our ancestors acclaimed a single man rule to be the best form of Government. Hence our ancient tradition advocates the ideal of 'One' in politics as in philosophy. That one, be he a President or a King, must reconcile all the diverse interests and must be either elected by the people or of the choice of the people. He should be guided by spiritual principles and a lofty code of ethics. He should be one with the many and yet above them. He should transcend all differences and yet compose them under him. He should be resolute yet not static. He should be detached but should never lose living touch with the people.

Various practical deductions follow from this statement of principle which may be explicitly stated as follows : The people of a country or, for that matter, the peoples of the world should elect a President and vest him with full and absolute powers. The head of the State (to be called a President or a King) should himself hold the supreme powers of administration not only unfettered by any opposition ; but there should be no opposition at all. He should be free to act at his discretion. He should hold sway, normally, for a period of ten years and so on. In order that the chosen head of the State may not swerve from the principles of right Government, but may continue to administer efficiently and ably, there should be set up an adequate committee of chosen (elected) representatives of the people, having power to call upon the people to re-elect a new President. If the existing one is found unsuitable or any other suitable machinery be evolved to check effectively the head of the State from assuming despotic power against the wishes of, and to the detriment of, the people.

The President shall wield full authority and power as long as he enjoys the confidence of the people, but should he fail to do so at any time during his tenure, it shall be open to the people, at the instance of the committee, to re-elect a new authority (even before the expiry of his full term) by a 75 per cent. majority. The committee will be re-elected after every three years. There shall also be a Commander-in-Chief to be in charge of the Army and responsible for the defence and maintenance of peace on land. He will also be elected by the people for a term of five years and will have to work under the President. The Election of a Commander-in-Chief will also prevent the President from becoming a dictator. The people

will have to remain ever vigilant lest the President or the Commander-in-Chief or both in league assume dictatorial powers against the will of the people. Some method should be devised as a check against such an eventuality. If there is a conflict of authority between the two, then the people through the committee or in any other manner thought proper, should decide it. In this form of Government, the President shall not be fettered by party or sectarian interests, and will always strive to do good to the people. The vesting of complete powers in the President will be the best way of working the governmental machinery without friction or set-backs. Russia is progressing rapidly without hindrances because there is no 'opposition' there, but Russia also requires radical changes and very many modifications. The President will be free to initiate his own policies and pursue his own line of action in all major questions of administration without fear of being censured or bound down by defunct rules or by general principles which might not be applicable to particular cases. We may for example watch Russia progressing rapidly without hindrances in spite of her defects which need not be mentioned. We must not also forget that absolutism, when carried to the extreme, becomes a menace to world peace and sows seeds for its own downfall. The dictator, detached from the freely expressed support of free people, paves the way to his grave. Extremes are always bad and Russia may suffer at the hands of Nature for breach of natural laws in due course. The cycles of events with far-reaching repercussions move slowly but surely and have no pity or compunction to crush beneath them, if they must, personages however eminent and however powerful.

So much about the form of Government. What about its jurisdiction? The establishment of the above type of democracy in all countries would not help us much. That would be creating many 'absolutes' on earth fighting amongst themselves and creating new problems. So long as there are many, their interests are bound to clash. The economic, political and social problems of the world are such that different countries have different and frequently clashing interests. Unless they are co-ordinated through some international machinery, conflagrations will be inevitable. But to our disillusionment we find that the international bodies that have been set up are partially effective on a temporary basis. Nothing less than a World State can successfully tackle the problem.

The recent war has also been a book to us, as it has made us realise the fact that our conceptions of living are based on slippery and unsound foundations, and we have therefore to find out ways and means for recharting our course, so that we may learn anew, how to live and let live. To bring about peace, real and ever lasting, we have to knit different sections of the human race into reciprocally helpful unions. Castes, creeds, and sects may be maintained, if they must, for purposes social and religious, but the political and economic structure of the new world order should not be motivated by sentiments, sectarian or parochial, heedless of the common origin of man. We also know that disagreement regarding man-made boundaries has in the past led the various countries to collisions and catastrophic wars. The emergence of parcels of land, known as India, Germany, Russia, France, etc., on the face of earth, is not coeval with the advent of the human race on this planet, where continents and countries, being ever changing entities,

accidentally brought about either by subterranean upheavals or slow process of transformation of the earth's surface, are mere partitions caused by mountains, plateaux, rivers and seas. Unlikeness in the colour of the human skin or ethnical differences which are the results of climatic conditions, have caused deep breaches in our ethnic continuum, but as children of one Almighty Father, or as small parts of the One all pervading spirit, we must strive to live as one people, act as one nation, owe allegiance to one flag, use one currency and ultimately speak one language. Thus devoted to the same ideals, working for the same cause and united for the same purpose and with no hatred, no suspicions, no jealousies, and no rivalries, we shall be able to eliminate all feelings of differences of race, caste, colour and creed. Such identity of ideals, I feel, is the only solvent for all the ills of the world.

By this I do not suggest the obliteration of all differences, in fact, differences in some shape are ever bound to exist ; they cannot be wiped out even if we so desire. For instance, differences in physical forms, mental capacities and temperaments, etc., are not only not destructible but their removal will be highly harmful. Therefore it is very essential to keep the caste system for working smoothly and systematically ; although the trend of modern world thought is against it. I do not intend to justify many of the iniquities of the present caste system in India or elsewhere which must be removed as early as possible. But natural differences will always remain. In Russia too where all trade is owned and controlled by the State and all people are claimed to be equal there are still persons in different trades and in posts high and low. There are lawyers, doctors, technicians and men in the army, according to their natural

aptitudes and intellectual qualities. But all of them do not stand on the same footing intellectually. So I feel that caste should be based on intellectual capacity and the inherent aptitude of an individual. Differences however, based on inequitable distribution of the necessities of life and artificial narrow notions of selfishness and greed should go. The Unity that we should aim at is not to be erected on the grave of differences. Our ideal, 'One World Government' inspired by the Omnipotent, must rise from these very distinctions. It is to be a unity in diversity.

The Socio-economic structure in the One-World-State should be based on the ancient Indian model, controlling all avocations or allowing no competition or overlapping. All business and industries should be nationalised in the 'One World Government' with a compulsory seven or eight hours' work for every adult, as dictated by circumstances. Human experience has shown that no great work was ever accomplished without the capitalist playing a part in it. In fact, the capitalist (whether the State or the individual) has always been the primal and motivating force in all the colossal projects throughout all times and climes.

Compensation and adequate provision should be made for free food, clothing, housing, education, medicine and other facilities of uniform standard on an equal wage basis. Definite inducements should be held out for exceptional or brilliant performances and services. Promises of bonuses or extra remuneration should always be put forth as incentives to urge them on to better and improved work. Places for healthy recreation and entertainment should be erected, where citizenship and cultural development should be inculcated in the people by means of periodic educative propaganda, *e.g.*, lectures, films,

drama, etc., and people should be made conscious of the life of the community as a whole.

A happy mental condition and freedom from worry is very important. This helps the mind to fully concentrate on work, which in consequence naturally improves. A better turn over and improved quality of the goods produced will result in the general well-being of the community as a whole. The modern system where men and women work together is very harmful as has already been proved in the western countries which have adopted it.

Work for women should be of a different kind. They should specialise in nursing, education, house decoration, arts and crafts, music and other avocations for which they are better suited physically and temperamentally. But work both physical and intellectual, must be for all,—whether rich or poor, skilled or unskilled, male or female. Idle people tend to become lazy and demoralised because a vacant mind is the devil's workshop.

Private savings may be encouraged and permitted to be held in Government securities, with freedom for the owner to bequeath the same either to his family members or to charitable institutions. With the control and direction of all such schemes remaining with the State departments, there would be no room for unfair competition, corruption, evasion of payment of taxes and other evils which would otherwise exist. In fact there will be no need of any kind of taxation.

After the present political turmoil and economic jealousies have all subsided in a one world Government, I am convinced that the people, freed from worldly wants and the present nerve straining political atmosphere, will be more and more inclined towards philosophy and religion and will develop the faculty of discriminating between the real and the unreal.

PART III

Religious Values

Value is a relative term and while appraising it we are generally guided by the standards we have formed as a result of our associations with the outside world. But we have forgotten our ancient high ideals. The West has so much encroached upon the East, not only in the spheres of economics and politics, but also in the intellectual domain, that we have in a great measure lost capacity for independent thinking and our conception of fundamental values has come to be a mere replica of the dogmas of the West. This is nowhere more strongly borne out than in the increasing laxity in enforcing our spiritual standards in all spheres of life. Our basic conception of life has unfortunately been so grossly alloyed with western ways of thinking that we have ceased to apply our original tests of evaluation and drifted far away from our chief objective—the evolution of the Soul.

The grosser creation consists of matter and not mind. The second stage takes into consideration the

mind but goes no further. The third stage really completes the cycle. This is 'Spirit' (Atman) pervading all and yet distinct ; existing all the time and yet undefinable. Science has so far failed to prove its existence because scientific apparatus consists of material instruments and conception of the 'spirit' cannot be subjected to their observation. It is the subject 'par excellence' which has affirmed other objects and as such is known only in self experience. The presiding deities over the Sun, the Moon, the Stars, Fire, Earth, Water, Air, and Space are nothing but manifestations of the One spirit in diverse forms.

Spiritual evolution is real progress. We have striven for this in the past and this has been our goal. All others are but means of achieving self realisation, the purpose and the ultimate goal of life. All acts we do or thoughts which come to our mind are to be judged in terms of their utility for attaining the real objective of life.

Our plan of life was based on spiritual ideals. Our ways of living were moulded in that pattern. Our ideals and our customs, our industries and our economic organisation were all based on this one underlying concept.

Where is that concept now? After centuries of economic exploitation and political subjugation we have lost the courage to stick to our own ideals. We have ceased to apply spiritual standards to our activities. In fact we have not only been politically subjugated but have been reduced to a mental and economic serfdom. We think in categories of western conception, we speak in western terminology and act up to western ideals. We are afraid of applying our minds to our problems. Since Religion has come to be regarded as rank superstition in the west, we dare not apply the test of religion to good Government.

Shall we now break these shackles and refuse to be shoved into grooves of western thought? The great Hindu society worshipped the cow. The Sanskrit word for Cow is 'Go.' By extended meaning it has come to mean stars, heaven, sky, ray of light, speech, goodness of speech, mother, water, eye, etc. The full significance of this expansive connotation would be too lengthy to discuss here nor is it necessary to establish that 'cow' represents, as found in the earliest Hindu scriptures, 'divinity' on earth. The fact that 'Cow' is a symbol of celestial influence is admitted on all hands. We hold the cow in such high esteem that even if one hair of her body is unwittingly hurt, one has to perform penance by expiating himself from the sin so committed. The cow occupies such an important place in the scheme of life of a Hindu that it is impossible to think of any aspect of it without thinking of the Cow.

The 'cow' formed the bulwark of Hindu society and Hindus lived and died for this holy creature. There are historic examples of kings offering their entire kingdom in lieu of the cow. We are aware of the high standard of value set on the cow by the great king Dilip who was prepared to court death for the sake of Nandini, the sacred cow. Hindus will not be Hindus if, in their blind imitation of the west, they fail to come up to our ancient standards of extending protection to the cow. This can be possible only if we have a Sovereign Hindu State. This great advantage, which one compact Hindu State would have entailed, is being over-looked. I do not want to dilate upon the advantages of cow protection from the point of view of economics, commerce, health, hygiene, agriculture and animal husbandry. The protection of the cow must be made a primary concern of the Hindu public and that

can be done only when the sovereign Hindu State enacts a law prohibiting cow-slaughter.

We should shake off the cowardice which centuries of humiliating treatment have produced in us and should openly declare that we are the protectors of the cow and shall remain so. This is possible only when we have our way and have the power to enforce our decisions. Therefore we should build a pure Hindu State, based on Hindu culture, bordering Pakistan, a Muslim State, until One World Government is established. Recruitment to the services should be strictly on the basis of merit. Our independence should be inaugurated by the complete stoppage of cow-slaughter, and by the introduction of a new era or calendar. In India we have the Vikram, Shalivahan, Fasli, and so many other calendars ; so I suggest that we should start a new era commencing from the day of India's independence. If such a change is not deemed convenient in the immediate future it should be adjusted and mentioned alongside the Gregorian calendar or in any other suitable way. We should rename our country ' Bharat ' so that we may always be reminded of our past culture and glory and, like our ancestors, be inspired to evolve a universal religion that may be acceptable to all, and while advocating respectful regard of all the principal and important religions of the world, it should contain all the fundamental principles.



Universal Religion

Torn into various rival camps, the world today is bleeding in its orgy of mutual strife and clamouring for a synthesis of all the 'isms' and opinions, the necessity of which is recognised by all serious thinkers. The civilized world is in danger of vanishing, if such differences are not reconciled.

If we analyse the situation it is not difficult to find the way out. Materialism, with its characteristic narrowness, egoism, and selfishness has cornered religion. Spiritual and moral values are in danger of being extinguished and modern youth is swayed by irreligious trends and influences. Mankind today feels a great need for a religion, universal in scope and content, and based on scientific principles. Such a universal religion should follow the same yearning of the human mind which forms the basis of social order. This would be in a way Essential Religion, never seeking to supersede or abolish the existing religions, but merely bringing home to all

the fact that the fundamental essentials of all religions are almost identical, though each uses different terminology. All human beings could meet and live within the fold of such a Religion while each person in his own home could cherish and follow any particular creed he or she loved.

The understanding by a person of any scripture—properly or improperly—depends on his own special aptitude both intellectual and temperamental. It is this difference in the understanding of any scripture whether it be the Gita, the Bible, the Quran, or any other, that has often been the cause of much dissension and strife. But if its cause, as indicated above, is properly understood, then toleration almost inevitably results ; and with the growth of toleration, there results, almost with equal inevitability, the elimination of dissension and strife or, to put it in positive terms, there results peace and happiness. All religious faiths worth the name commonly denounce dissension and strife and if any religion or faith preaches strife, it cannot be called a faith and its existence will be very short.

Moreover, if the various scriptures of the world are read with this spirit of toleration and understanding, we find that scriptures like the Bible and the Quran—apparently so far apart from the scriptures of India—teach essentially the same truth. Without recognition of the spiritual unity, which lies at the core of all religions, there can be no peace in the world and spiritual unity can only be achieved by members of each religion recognising or honouring in action the truths contained in other faiths.

Today everywhere in the world there is a wild orgy of strife, bloodshed, murder and all that makes for the destruction of peace and happiness. They are unquestionably the cause of much, if not all,

of the present miseries of mankind. The root-cause, however, as recognised by the thoughtful all over the world, is selfishness and greed. Such tendencies rely for support on that view of life which sees nothing but unconscious material force as the ultimate source of everything in the universe, whether bodily, mental or spiritual, so that according to it, when the body perishes, man as an entity comes to an end and no 'soul,' 'spirit' or anything beyond matter survives the body. Such a view of life destroys all rational and logical bases of moral conduct wherein selfishness and greed have to be restricted to a large extent. But in the materialistic view, there is absolutely nothing which can rationally justify, much less encourage, any avoidable restriction on one's separate and separative interests as distinguished from and often opposed to, the interests of others.

I have not expressed disapproval of any religion. From my study of religions, I find in all of them the germ of Advaitavada ever present (whether their followers have understood it or not) which is the only solution of the problems of life leading to liberation and supreme happiness. It is my ardent desire that every one, without any distinction of race, religion and colour, should conduct his life according to its principles along Karma Marga, Bhakti Marga, and Jnana Marga and enjoy Bliss by realisation of his self as the Paramatman or Supreme Self. Such an ideal society can come into existence only after the present disintegration in the world has been checked and the whole of human society has been reconstructed on a more real and solid foundation.

Religion and Society

What the human world needs today is a rational scheme of social order. A scientific system of social organisation, which seeks to promote the growth of human personality as well, must be determined by the psychophysical characteristics of man, and the aims and ambitions that he strives to achieve in his life. While man, as an individual is a part of society, serving social ends and objects, he is at the same time an individual soul (Jivatma) seeking not only bread and butter, but spiritual perfection and evolution of his personality through social institutions.

Bearing this in mind, the founder of Advaita propounded the Varnashram Dharma. With a view to division of work according to temperaments, four comprehensive categories were recognised and society was classified into Brahmans, Kshatriyas, Vaishyas and Shudras (priests, warriors, merchants and labourers). This fourfold classification is based upon the predominance of one of the four basic psychic

tendencies : Cognition-dominated, action-dominated, desire-dominated and indistinctive. There can be no fifth.

Similarly the four stages of life, *i.e.*, "Ashrams" were demarcated to facilitate individual evolution by working assiduously in one's own avocation or Varna. Unfortunately the present disorganisation of life of Ashrams has broken up this tradition. It now remains only an ideal.

However, a planning of life on similar lines is essential for the growth of human personality as well as for the progress of human society. The necessity of a period of study—Brahmacharya Ashram—is universally recognised today, though Brahmacharya as defined by the Shastras has some distinctive features of its own. Begging, for instance, was prescribed as the first and foremost task for a student, even if he was an heir-apparent to a Prince or a multi-millionaire, so that he might learn tolerance and forbearance and shed egoism and conceit, all of which influence the human mind. Discrimination on the score of birth or status of the students was conspicuously absent. A Prince and a poor Brahmin stood on the same footing. Great reverence for the preceptor was inculcated in the students in order to ennoble them and also for enforcing discipline, which, alas ! is not the case today.

But nowadays, after his student life, a man remains engrossed for the rest of his life in his personal and family affairs. Varnashram Dharam envisages three definite stages in the latter part of life. Limiting the family state in Grahasthashram. (domestic life) to say about 25 years, we are enjoined to lead a charitable life devoted to preaching, teaching and other pious deeds or rituals, *i.e.*, Vanprasthashram. The last years of life, when one has fulfilled all social

obligations and acquired multiform experience in pursuit of his ambition, according to the Indian view, should be dedicated to self-realisation and higher spiritual ends, casting away all worldly attachment (Sanyasashram). Had there been any real good in worldly wealth, hundreds of thousands, nay, innumerable Kings would never have renounced their Kingdoms and would never have voluntarily adopted the hard and austere life of penance and bodily self-abnegation.

Varnashrama Dharma in its true form is the noblest type of Socialism that has been or can ever be devised. It merely recognises the temperamental distinctions between man and man, which can never be effaced. Differential treatment, with different types of persons, will exist so long as man exists.

As differences are only temperamental and not fundamental, so also the treatment will differ only in its practical and social aspect and not in the fundamental spiritual field (of Parmarth) where all men are equal. The differences recognised here are not between man and man as human species but between different men with different needs and capacities placed in different circumstances.

The distinctions may be based on birth, action, heredity, temperament nationality, religion, abilities, or skill. Differences in intellect, temperament and avocation do always exist. That is why we find judges, lawyers, leaders and followers, skilled and unskilled, educated and uneducated, physically strong and weak in all countries and societies, among Indians, Europeans, Americans, Germans, Africans, Chinese, Russians, etc. One may or may not believe in Varna Dharma. One may believe it to be based on merit and demerit (Karma) and another may

believe it to be rooted in birth, while a third may regard it as springing from something else. But Varna Dharma will exist as long as the world exists, whatever the shape may be. Varna and Ashrama Dharma in its original and essential form are in complete harmony with the Truth of the Advaitawava (monism) and are instrumental in human progress, being a step in the realisation of Truth, provided they are followed on the right lines.

This very Varna Dharma, so excellent in its pure, pristine form, becomes a veritable social fetter and an instrument of social oppression when abused. In fact, birth alone or action in itself provide no easy clue to a man's real nature which the Varna seeks to determine. Whereas one's hereditary propensities predetermine one's bent of mind or interest and capacity for a particular avocation, spontaneous variations cannot be ruled out. On the other hand in many cases where spontaneity clearly differentiates particular individuals, wrong judgments are bound to create new problems. A man may be mistaken in his judgment about himself and one and the same person may qualify himself for more than one Varna at the same time or in different walks of life at different times. There are record instances, when during the times when the caste-system was practised strictly, many persons changed their caste on the grounds of merit from lower to higher or *vice versa*. The 'Bhagwat' even mentions a period when there was no caste and men followed their own natural propensities unfettered, not budging an inch from the highest moral standards. Influences of ancestry and circumstances are both so intermixed that a clear-cut classification becomes impossible. This difficulty was to a large extent responsible for the rigidities in caste-system and for some of its defects.

In getting rid of the caste-system, therefore, we should be careful to note that we wipe out the abuses and retain only the essential scientific principles on which it was based. These will help us a good deal in planning our future society.

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MARRIAGE

One social question connected with religious faith is that of marriage. The laws of marriage as laid down in Hindu Shastras reach the highest pitch of perfection. These laws hold good down to this day, comprehending, as they do, the very essence of the relations between man and woman, who have been deified as God and Goddess, being as they are, each an appearance in a limited form of the non-dual Absolute Being, who is hailed in one of the Vedic passages as "Thou art the woman, Thou art the man, Thou art the youthful lad and then again the damsel fair."

The ideal marriage should and often does culminate, according to our Shastras and traditional notions of matrimony, into the most complete identification of the wedded couple in thought, feeling and aspirations. There cannot possibly arise any question of equal rights between man and woman as husband and wife. "Equality" always implies difference and division between what are regarded as mutually equal, whereas the Hindu idea is that man and woman, when truly married, should be one unified personality. Husband and wife are complementary or we may say the convex and the concave sides of the same thing, indivisible and therefore incomparable. Wherever equal rights of husband and wife are stressed upon there is domestic strife and divorce.

now rampant in Western countries and ruining their domestic happiness. I recently read that in a free and wealthy country like the United States of America, one out of two marriages proves unhappy and ends in divorce.

The relationship between man and woman is fraught with far-reaching consequences for humanity. Therefore there is very great need that it should be viewed carefully and dispassionately. Yet passions and sentiments have fuller play in dealing with this than with other problems. Sentimental catch words and fads which are special characteristics of the modern age have blurred our vision. As a result of impact with the 'West' and the adoption of the western system of education, India is showing ample signs of having caught infection from the west in every sphere. In the wild chase after equality, higher ideals are being pulled down in the name of reform. The iconoclastic tendencies of the modern age condemn and wish to break everything without discrimination.

Man and woman, whilst being biologically different are also poles asunder in intellectual and temperamental qualities. They have different needs, different capacities and different functions. The physiological and psychological differences of the two are quite distinct. That is why they should have different rights, duties and privileges. It is quite absurd to talk of equality between the two. Any thoughtless attempt to abolish the distinctions made by nature would be utterly senseless and harmful.

The psycho-physical differences between man and woman are only complementary, one serving the other, dividing the family responsibility on a very equitable basis. Man the more daring, hard, harsh and tough of the two, goes out to earn, while woman

the fair, passive, soft and delicate, directs the proper expenditure of his earnings. So the Indian ideal is that of identity, and not equality.

Nevertheless, we cannot but admit that the movement for equality of woman with man was prompted by iniquities of the highest order, perpetrated upon womanhood in many parts. Excessive repression of woman had its natural reaction. Instead of a refining and ennobling sacrament, marriage has deteriorated into frequent mismating and an intolerable bondage. Likewise economic dependence of woman upon man, as obtains in many parts, inevitably leads to a demand for equal rights of inheritance. In order to save the fabric of the highly useful family system the laws of inheritance ought to be revised suitably. The wedded couple should be considered as one link, one soul with two bodies, or as two organs of one and the same body having complementary interests.

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HABITS

In the matter of personal habits, I am all for the maxim 'Plain living and high thinking'. Luxurious living, specially on the part of the leaders of Society, tends to create jealousy, discontentment and unhappiness among those forming the lower strata. Reform, like charity, must begin at home. Let reformers not fall prey to the common human weakness of being spoiled by comforts and luxuries brought by success. When air becomes light and thin, it automatically rises above the dirty, dense atmosphere near the ground, giving place to thick air. When the purity of the air is disturbed it becomes heavy and falls down again. But, it should be strongly emphasised that plain living does not mean and need never be, ugly,

unæsthetic, or unclean living. On the contrary, real plain and simple living can and should be quite a beautiful, a lovely living. As Shri Krishna has taught us, a truly spiritual man is independent, shiningly and beautifully clean and pure, as well as efficient. Any person leading such a life is bound to be an efficient individual, capable of doing well anything required of him in any situation. That is not the casual, haphazard life which many a supposed religious person not infrequently considers as the height of spirituality.

Plain and simple living on the part of the leaders of Society and also on that of their followers in the lower social grades, does not at all mean any discouragement to, much less any denunciation of, the development of art and industry in the national life. On the contrary, in the ideal scheme of the Varnashrama Dharma every provision has been made for the advancement of every art and useful industry in the real sense of the word. Of all ancient countries, India was once one of the most refined and wealthiest on account of her various industries.

There is much poverty—grinding poverty—everywhere in the world, particularly in India and China, yet more people die of over-eating and over-indulgence in the gratification of the palate and of other senses than of starvation. Almost all men, especially the rich, ‘live to eat’ rather than ‘eat to live.’

It would certainly be a great corrective to the ills of human society if all of us—particularly rich people and our leaders—took to a simpler and plainer style of living. Above all, a life that is lived with a view to preparing oneself for the attainment of the ultimate goal, namely freedom in the sense explained above, must be imbued with the spirit of non-

attachment and renunciation, as explained in the Bhagvat Gita. The renunciation which is desired is not just outward renunciation, but the renunciation of all such scheming and planning as are indulged in with a view to gaining personal advantage. Outward renunciation is helpful only in particular cases and up to a particular stage.

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EDUCATION

There is a great rush towards education nowadays, but we find few suitable teachers with practical experience of teaching. Only theoretical education cannot help. Teachers should have higher ideals. Young people fresh from colleges have no experience of practical training and as such they cannot demand the respect of students, which is far more essential than mere book education. Until that is inculcated there cannot be proper training and education, of the students.

In our imitation of the west we have blindly followed their educational policy and co-education, which is definitely harmful, is being rapidly adopted by us. Girls as stated before should be educated and trained only in those subjects for which they have a natural aptitude and in no case should they be educated along with boys.

The first fundamental characteristic of our education was the faith in God and in the Guru (Preceptor) and we began all our actions, including education, with the name of God. Our ultimate aim was to educate a person to know what the world is? Whence came we all and whither have we to go? What is he—whether mere physical body or soul also? If soul, then what is this 'soul'? All this is

hardly known to any scholar these days however eminent he may be. The child was first made to write the name of the God Ganesh or Rama, before learning the alphabets, but now instead we begin the child's education with 'cat' 'rat' 'dog' and such names. This shows the trend of our minds and how from a high spiritual pedestal we have fallen to the common plane.

Spiritual and Temporal Power

“We learn from the history of man that man never learns from the history of man.”—
Schopenhauer.

The rapidity with which science has developed during modern times is undoubtedly extraordinary. The miraculous inventions and discoveries made by eminent scientists have astounded the thinking world.

But a careful and dispassionate study of the rise and fall of past civilisations fully convinces us that the universe will ever be governed by the law of time. Time moves in cycles. Again and again we find countries rising to the pinnacle of their material and cultural glory and then sliding back into abysmal darkness. The Assyrians, the Babylonians, the Greeks and Romans in the West and the Aryans, the Turks, the Persians and the Chinese in the East had in their respective ages, risen high, but

today we find that many major civilisations have almost vanished from this earth.

All this is in accordance with the law of nature. Nations rise to fall and fall to rise like all other things in this physical world. Their glories and achievements also meet the same fate. Looking at the trend of events today we notice that the west had its own day, a day of prosperity, world domination and universal glory.

"The paths of glory lead but to the grave." Now the west is tottering down as if unable to bear the burden of glory any longer. And slowly and gradually the crestfallen and down-trodden East is waking up from its long slumber, as if to regain and surpass its past glory. But neither the East nor the West is conscious of this inevitable change. The West is puffed up with vanity at its startling success and the East, suffering from an inferiority complex, is unaware of its potentialities. Every scientific invention made by the West has heralded a revolution, at least in the minds of the men of science. The steam engine, electricity, the wireless, the robot bomb, the rocket and lastly the atom bomb has, each in its turn, been acclaimed as the forerunner of a 'Brave New World,' yet the world is just the same, neither brave nor new.

I, for one, cannot believe that petty scientific changes in this ever changing gigantic world can have any lasting effect on the laws of nature, and if man does not go beyond nature he cannot hope to control the march of events in this world.

Even greater success in scientific advancement was achieved by the people of the world in the past. In India, we find in our Scriptures clear proofs of quite significant scientific progress ; even the theory of the atom and the molecule is stated in

Yog-Vashishtha. Now we have forgotten those principles on which it was based and consequently are unable to prove it according to modern scientific reasoning. Nevertheless we have no reason to disbelieve it in the light of the tremendous progress made by science recently. Though we have forgotten and forsaken most of our arts and sciences yet we know that our ancestors had developed these to a great extent. Taking one of them—archery, we find that this line had been developed extraordinarily. Arrows could cause much greater destruction in those days than bombs at present. There were arrows, commanding elements and energies, *e.g.*, fire, air, water, heat, light and electricity ; then an arrow could instantaneously reduce a huge mountain to dust, spread fatal disease and create snakes and reptiles, lull down to sleep whole warring armies and again rouse them from deep slumber. But all this could only be achieved by chanting the particular Mantras. This Mantra-Vidya, though almost extinct now, mentions how the whole universe, being surrounded by atmosphere, is governed by the vibrations of sound. So, if a particular Mantra was properly and correctly recited, it produced the desired effect by causing vibrations throughout the atmosphere. Such a science cannot be easily comprehended by modern scientists as it goes far beyond the domain of modern science. Similarly, through the proper practice of Yoga (the Occult Science) by concentration of physical, mental and spiritual forces, a person could make himself disappear and reappear at his will, he could win over any person he liked ; and even make his subtle body enter into any other physical body, as well as create innumerable bodies similar to his own. All this may sound illogical and absurd to a modern man but this was

once considered to be an ordinary achievement in India.

Yet all these achievements could not bring real happiness to mankind. According to our philosophy the deeper you dive into the mysteries of nature the more you know about it. Newer and mysterious things, tickling your curiosity more and more, ultimately lead you to an abyss of confusion. This universe is so vast that there is no end of visible space. Man may succeed in reaching the Moon yet he will find that he has just begun the discovery of this universe. There are still regions a thousandfold more extensive than visible space. The Chittakash or the region of the subconscious stretches far beyond the conscious and covers thousands of times greater space than the visible material one. After that there is the last region, that of Chidakash, the eternal, unlimited, all pervading ever-shining region of attributeless joy or bliss. This is the Reality of realities, the one and the only goal of man. Unless this state is reached man can never experience real happiness.

But this stage cannot be reached through science ; as the Katho-upanishads says :

“ This soul is neither achieved by the study of Vedas nor through intellect nor by constant hearing.” Those who try to discover the visible material space or the region of the subconscious follow only an illusion. Because a complete discovery of Nature is beyond human capacity ; being selfish by nature man has always been using scientific knowledge for obtaining selfish ends. Today he has gone beyond that and had been developing science only to introduce greater and greater destructive forces in the world, but even if scientific knowledge is applied only to human benefit and comforts it would not lead to

real human happiness. Greater scientific advancement may teach us more of natural laws but it will never take us beyond that. Real happiness lies far beyond and cannot be realised through intellect, education, wealth or power. It can only be achieved by proper adjustment of our minds and not through the development of science along modern lines. We should better feel more grateful to the Almighty than try to probe into the mysteries of the universe:

*Weak erring man thy duty is,
—Gratitude to show
Eternal's wisdom to revere, nor further
Seek to know.*

Influence of the Subconscious

Man perceives an object or conceives an idea through his prejudices which are the creations of various complexes governing his subconscious, conscious and super-conscious states of mind. The popular saying that everything looks jaundiced to a jaundiced eye is really based on this fundamental truth. We see the world as we are. If we are in grief, the whole world looks sorrowful to us, but to one in good cheer the same world at that very moment looks gay, happy and joyous. A thing is good or bad for us at a particular time according to the State of our mind—"There is nothing either good or bad, but thinking makes it so."

Thus great persons like the prophets, the wise philosophers, the poets and artists, all saw the world as they were within. Not being in the same state of mind, the world at large always ridiculed, criticised and at times vehemently opposed them while they were living. But when the same state of mind was

even slightly touched by the world, those very persons were recognised among the greatest ever born. So we find that no man in our world is above criticism. Buddha, Christ, Mohammed, Nanak, Chaitanya and Gyaneshwar and all the other great men who were criticised and some of them tortured by the people of those days. Yet after their departure from this world they were acclaimed as great souls. Lord Krishna and Lord Ram, too, could not escape public criticism, whether right or wrong.

In our own days Gandhiji was criticised for preaching unity, love and non-violence, whereas Mr. Jinnah is being criticised for preaching separation, communal hatred and violent fanaticism. Now one of them must be right. But to some Gandhiji was right and to others Mr. Jinnah is right. As there is no fixed universal standard of judging people or things everyone is free to judge and express his views as he likes.

We need not become pessimistic over this free expression of views and the consequent inconsistency.

"There is a vein of goodness in things evil," for goodness and evil emanate from the same source and are so inter-mixed that sweet and delicate flowers blossom amidst thorns and there are worms in the buds. Nay I should say that these the two aspects of one and the same thing. So instead of feeling confused and pessimistic, we should look to the brighter side and find goodness in every thing.

Our outer visible world is but the reflection of our visionary world—the world of our mind—of our inner self. As the poet says—

*The mind is its own place and in itself can make
A heaven of hell
and a hell of heaven.*

Thus every one of us has created for himself a world of his own in the image of his inner creation—a creation whose every particle contains in it the potentialities for creating a whole universe.

*As the inner self,—the spirit
That impels all thinking things,
All objects of all thought and roles
Through all things*

is one and indivisible, there is no scope for any inconsistency or disharmony in it, because inconsistency or disharmony presupposes duality, separateness and differentiation.

In this context, is it not presumptuous on our part to fix a particular standard of good and evil, right and wrong, and dogmatically adhere to that?

Hence the quarrel over views and opinions, beliefs and faiths, monism and dualism, spiritualism and materialism is not at all helpful to us. Instead of frittering away our energies in such futile argumentation, we should apply them all in achieving the one aim of life-eternal, blissful peace.

Blessings of Adversity

How paradoxical it is that all creatures in this world live peacefully and contentedly in adversity but grow quarrelsome and discontented in affluence.

Poverty and privation act as the cementing forces of unity, but wealth drives the wedge of insulation. Greed is one of the blindest of lusts and its overwhelming power crushes all the finer sentiments under the iron heel of selfishness. Birds and beasts lead an elementary life as compared with man. Their wants are few and their emotions are elementary. Yet they too are overpowered by greed and forces of personal aggrandisement. I was once passing through a forest where under the shade of a big banyan tree there was a flock of pigeons pecking at millet grains scattered round the place. The quantity was hardly sufficient for half of them ; yet some of them not only abstained from eating but actually helped the others to have their quota. The co-operative spirit of self-sacrifice could be a model

to the onlooker and that prompted me to preserve a stock of pigeons as a souvenir. I managed to have them netted unharmed and transferred to a luxurious place where they could live in their own teak-wood pigeon holes. A variety of grains and fresh sparkling water in an enamelled basin was always put nearby. Food—four times more than they could all take—was always handy. This all toned up their health but at the sacrifice of ethics. Instead of pecking at grains they began to peck at themselves and hurt each other with a fury they had never known before. A few which would reach up the heap of corn would try to monopolise it and sit over it as its masters ; others would try to come in and would be pushed back and the offensive and defensive would continue until some were seriously hurt and pushed aside.

There was no more joy in me for having provided a heaven for these pigeons. Affluence had turned their former idealism into greed and growing jealousy.

A friend of mine narrated to me a similar experience with a few cows. When grazing in a field which had been cut and harvested they had the greatest difficulty in finding sufficient food, but nevertheless had the greatest fellow-feeling. They roamed about together and drank water from the same pool. They sat down under the shade of the same tree and masticated food with understanding glances at each other. But when these very cows were purchased by a rich businessman and kept in a well cared for dairy they got rich food. Instead of sharing their food as of old, they became aggressive towards each other. Each one would leave its own basin full of grain and green grass and try to pounce on the others. Mutual jealousy assumed such wild proportions that they had to be kept tied and apart.

Even when creatures, so simple-living and plain-natured, become acquisitive and aggressive what can we say of man who is a bundle of strong and complex emotions? Wealth is more intoxicating than wine. It turns man's head. The fine feelings disappear and ever-increasing desires raise their head. The venom of wealth completely overpowers a man. One does not hear of patricides in poor families, but in princely households. Many a king has waded to the throne through the blood of his near relations. Jehangir turned hostile to his own father and Shah-jehan was an open rebel to his father's authority and armed forces were employed to put him down. Aurangzeb even imprisoned his own father and Shahjehan died behind prison bars after languishing there for seven years. This was the irony of the gold throne studded with jewels. The latent ego in man always impels him to exert his authority over others. And though incarcerated, Shahjehan when given the option expressed a preference for coaching students. Aurangzeb laughingly remarked that the interned Emperor had even then a desire to rule, be it only over students.

'Distance lends enchantment to the view.' From a distance comes the sweet aroma of captivating flowers. But at closer quarters one sees the thorns also. The critical faculty becomes stronger than the appreciative one.

So also with men, Great men from a distance of time or space assume a halo. We look at the Sun and are dazzled by its brilliance. We look at the Moon and our eyes bathe in its cool refulgence, but viewed nearer the Sun shows its spots and the Moon its shadow. The greatest of men have their vulnerable points. Distance covers their weaknesses. Their principles are propagated through filtering channels,

and the idea of the crystal clarity of the original is impressed on the public mind. The same leader in close familiarity with his fellowmen looses the halo of greatness. "No man is a hero to his own valet." But still good people always see the bright side because it is the right side. Similarly when there is abundance of anything we reckon it at a discount. It is rarity that enhances the value of an object.

Too much familiarity breeds contempt. An easily acquired thing loses its value. Steel is more useful than gold, but because we get it in abundance, it loses its charm. Air, water, space, earth and light are a million times more useful for human beings than are diamonds, but very few realise their importance because we get these in abundance. A thirsty, dying or suffocating prince may give up his whole kingdom for a draught of water or for a little air. Where grapes are in abundance nobody tastes these but where these are rare every one pines for them. So also for mangoes in England.

"We look before and after and pine for what is not."

But the truly wise neither become elated in prosperity nor depressed in adversity and with a composed mind they always stand tranquil, serene and firm like a mountain. This unruffled state of mind can only be reached by spiritual persons who are generally laughed at by worldly people.

The kindness of the spiritual man is interpreted as cowardice ; his modesty as weakness. But ultimately it is spirituality that triumphs. Worldly people are engrossed in the satisfaction of their insatiable passions and lust. I am reminded of a story in this connection. One day two ants, one very fat and the other very thin, met one another. The fat one said "O ! you rickety friend, why are

you lean and thin? I live on a sugar-candy hill. Why don't you come with me? Millions of ants can eat there." The thinner one readily agreed to go with the fat one. But after reaching the sugar hill and tasting sugar, the thinner ant could not get any sweet taste. On being asked by the fat one as to how it felt, the thinner one replied that it could get no taste. The fat one said "please open your mouth," and seeing something there called out "My dear friend, how can you hope to get any sweet taste so long as you have that small bit of salt in your mouth?" The same is true of worldly people. They cannot hope to understand and feel the refreshing sweetness of spirituality as they always carry with them the salt of desires. They can never comprehend nor realise real joy or ecstasy so long as they do not eschew themselves all worldly desires.

Philosophical Concept

My own knowledge, rational conviction and experience lead me to hold that the Advaita, the absolute Non-duality as taught in Veda, is the Ultimate Truth. It is expressed in the following Veda-Mantra :

“Just as it is but One Fire that is lit up in diverse forms so it is the One that had diversely become all this Universe.” (Rig Veda, 8.58-2 =Val. 10.2).

This absolute and Non-dual Being, referred to in this Veda-Mantra simply as the One, is also “Knowingness Infinite” as declared in another passage of the Veda (Taitriya Upanishad 2.5). He is also Joy and Bliss beyond all compare,—Joy and Bliss of which Love is the very crown. (Taitriya Upanishad 2.5).

In other words, the Absolute Being, that is the truth, is also infinite Awareness and Supreme Bliss and Love.

I am fully convinced that there is no scope for any doubt in the above.

A few important points in the quotations given above from the Veda need explanation and may be clarified here.

The first is that, though I have studied other scriptures to some extent, I give references from the Vedic system, because this is the scripture best known to me.

It is the teaching of the Veda and its allied branches that I have endeavoured chiefly to learn and appreciate from my very childhood. I have grown up in that atmosphere. But I respect all other Scriptures, so far as they are applied properly. They all have, whenever properly applied, contributed to the uplift of man throughout the ages in one form or the other which could not have been possible had they not taught truths of a high order.

These Scriptures, including the Vedas, have often been abused. And, if on account of such abuses of the Vedas, we do not discard or disregard them, why should then our regard for other scriptures be lessened ?

I fully believe in the efficiency of the sounds of the Vedic words. The ancient tradition about this sound efficacy of the Mantras is further supported by authentic reports of the positive experience of those who have mastered Yoga. This sound efficacy of the Mantras when they are properly pronounced, is due to the fact that everything in the Universe consists essentially of movements of various types, each of which has been known as 'Speeding'—(Spanda). And as things are thus ceaselessly moving and speeding and changing, these internal movements of theirs can also be heard as sounds which, being either high or low in pitch, or being of an order different

from that of the physical, are beyond the reach of an average man. They are, however, clear to one who, by means of Yoga and integration of consciousness, has become what is called a 'Master of Hearing'—(Shrotriya). Such a 'Master of Hearing' is called Vipra, that is one 'Vibrant,' in accord with cosmic movements—having uttered sounds which are the words of the Vedas. Hence, these words are also most effective on account of their very sounds. These sounds which the primal words of the Vedas represent, are themselves the very stuff of which all things in the Universe are made, by the Being that is the ultimate Truth and Awareness and Joy, the Being Divine. Things are made by Him, not in the sense that a 'pot' is made by a potter, but in the sense that, without His presence as the fundamental background of it all, not a single thing or being could ever organise itself as a particular unit out of its 'speeding,' movements and sounds which are the stuff of the Universe. The well-known verse referring to the ultimate Being says: "He whose very breathing the Vedas are, and Who from out of the Veda-sounds measures forth and builds up in perfection this entire movement system which is the Universe."

The words of the Vedas being of such an origin and character, their very sounds are tremendously powerful, far more powerful than any atom bomb which has been or can ever be invented by men. By these mantras, fire, water and many other things were created by ancient heroes in times of war.

All the various religious Faiths of the world are but so many different presentations of this One Truth that is Bliss; these same presentations, in their practical application, are directly or indirectly but

so many ways of knowing, in vivid consciousness, this One Absolute Being, the Advaita that is also Awareness and Bliss. Every one of us is capable of knowing this Being, because He is ever present within every one of us as our inmost and ultimate Self. He is yet ordinarily lost sight of and missed and forgotten because of the operation of Maya, or that most wonderful Magic Power which makes us see and know things otherwise than what they in truth and reality are.

The language of the Vedas has the efficacy indicated above and the post-Vedic Sanskrit is the most perfect speech, having a tremendous power of its own. But language is only an instrument for conveying thought. A language that performs this function easily, simply and suitably to the needs of the time, has my respect and can be adopted as the National language or *lingua franca*.

The latter parts of the Vedas have been differently interpreted by six different schools of thought, *viz.*, the Yoga system of Patanjali, the Vaisheshika of Kanada, the Nyaya of Gautama, the Sankhya of Kapila, the Purva Meemansa of Jaimini and the Utter Meemansa or Vedanta of Vyas.

These different schools of thought were meant for the beginner, or those further advanced, to suit their mental calibre and to understand the purport of Bliss. There is the Dwaita (Dualistic) interpretation of the Philosophy of the Vedas based on the well-known Mantra in the Rig Veda (1.164) quoted below :

“ *Two beautifully winged birds, mutually united, friends of each other, are clinging round the self same tree. Of the two, one eats the sweet fruit ; the other, uneating, keeps looking on.* ”

The two 'birds' mentioned here are taken as meaning the Absolute Being as the Atman and the Soul as the Jivatman, *i.e.*, the Soul, or Ishwar and Jiva (*i.e.*, reflection of Maya and Avidya respectively together with the Absolute Self and Kutasth).

But if the whole context, in which the Mantra's oldest available setting occurs, is impartially examined, and if the succeeding Mantras are given an equally unbiased consideration, it is clearly seen that the Mantra quoted above, in spite of its apparent reference to two different principles, is really a picturesque description of what is essentially non-dual ; or, to use a well-known expression, 'One without a Second.' It is of this Non-dual essential Being, who Himself has no magnitude whatever and can therefore be spoken of as either smaller than the smallest or the most magnified of all magnified things—that the whole universe is but a glorious magnification.

As well-known to the learned, differences in various interpretations of the philosophy of the Vedas are due to the fact that though the Truth interpreted is exactly the same in every case, it has been presented from different points of view to most intellectuals and to the temperamental aptitudes of the audiences and readers to whom the interpretations have been addressed : Such a difference between the various interpretations of one and the same Truth is given in the relevant tradition the specific name of 'Presentation-difference.'

These differences, in the oldest schools of interpretation, are deliberate ; and the emphasis which is laid on each of them by its original author or later promulgators and commentators is intended to strengthen the faith and conviction in the particular interpretation of the particular type of mind for

which it is specifically meant. For the object of every system of Vedic philosophy is a most practical one, namely, how to enable a person to free himself completely and finally from all limitations and bondages of life and thus from all its ills ; and there-with realise eternal Bliss.

This can be done only by getting a person to act in a particular manner, but mere acceptance of a traditional faith will not do ; this is being done generally all over the World today in name only and not in action. In order that a person shall act in a particular manner, the philosophic view which is suited to his intellectual and temperamental aptitude or to his Adhikara must be emphasised to the exclusion of all other views ; it has to be held up as the one and only correct view, even though the truly wise teacher, possessing a direct and positive knowledge of the Truth, is aware all the time that the view presented according to the mental capacity of his pupil and disciple is only one of several views, each of which can be justified with ' rational ' arguments.

This, indeed, not infrequently, does lead to bigotry, and to almost an insane intolerance of other people's views. This is well instanced, particularly in the Quran and the Bible, which hold that only those who believe in their faiths will attain Bahisht and Heaven respectively. Their purpose was to instil in their followers complete faith in their teachings. Those who are really learned know very well that these scriptures never intended vilifying other religions as interpreted by fanatics. It is my firm faith that, if any religion or any person in the name of religion teaches friction or disharmony, to create unhappiness, it is the religion of Satan and actually no religion at all. This is not unknown among followers of the faiths of Indian origin, *e.g.*, among certain Vedantic

interpreters who have vilified their opponents in a manner which is anything but tolerant or charitable.

The Advaita, the Non-dual Being that is ever present with us and is yet ordinarily lost sight of, can yet be recognised by any one of us, not, in any haphazard way, but only when the cause of our forgetting and missing Him is removed with deliberate and continuous effort. This cause is the operation and influence of Maya on us. Maya operates upon and influences us in three different ways, hiding the Being, as it does in one or more of its three different modes—

- (a) Maya hides the Being by casting over our consciousness a darkening shadow, which, as one of the Modes of Maya, is appropriately given the name 'Darkness'. This way of hiding the Being is called a 'Covering over' or an 'Eclipsing' (Avarana).
- (b) Maya makes us lose sight of the Being by creating various disturbances in our feeling. This way is spoken of as 'Distraction' or 'Scattering'. It has its source in that mode of Maya, which is given the name of 'Flying Dust' (Raja).
- (c) Maya makes us oblivious of the Being by way of even that Joy and Knowledge which are derived from and conditioned by, things relative and limited—the Joy and Knowledge, attachment to which is characterised by Shri Krishna as one of the potent causes of bondage (Bhagwad Gita, 14.6).

This third way of making us oblivious of the Being is due to that Mode of Maya which is known as intelligence matter, and however bright and shining this mode may be as compared with the other two Modes (Tamah and Raja) of Maya, it

soils the fair face of consciousness, and hence is given the name of 'Soiling Stuff' (Mala). This is why Shri Krishna declares that it is the Mode of Maya known as Sattva which entangles and involves one in Joy (Bhagwad Gita, 14.9).

And as the cause of losing sight of and missing the Being that is ever with us as our inmost and ultimate Self is a threefold one, so the removal of this cause is effected in either of the following three different ways :

(a) It is to be removed by following the path of such activities in life as have no selfish interest as their motive, but are prompted solely by a spirit of utterly unselfish service to the Universe. This path is known as that of action free from all Personal Desires 'Nishkam Karma'. It is also spoken of as Karma Yoga which means 'Integration of Consciousness by means of action'.

By following this path steadily in life, a person gradually eliminates from his consciousness, in all its forms and states, every vestige of selfish interest, all thought and feeling of himself as a particular 'Ego', separate from and even opposed to others, and there shines forth in his vivid consciousness the Advaita that is beyond all such separation and division and has hitherto, as it were, been lying buried in the deepest depth of the sub-conscious in him. This path covers both Devotion and Realisation.

(b) Recognition of the Being can be achieved also by leading a life of pure Love of, and Devotion to, this Absolute Being, but in one or other of His conditioned forms ; since Love (not lust and stupidity, which is imagined by the modern world as love) and devotion, in any but their highest and most ultimate state, can be practised with reference, not to the Absolute Being as such, but only to one or

other of His relative aspects through all but the loftiest and most perfect appearances, such as Mahadeva, Vishnu.

The Love and Devotion constituting the second way of recognising the Being can be practised in reference to almost any of His appearances, wherein the Magnificence, the Glory and Power of the Divine Being have shone forth in the past or may shine even today in a far greater degree than in the average man (Bhagwad Gita, 10.41).

As recognised in India, such appearances are Krishna, Rama, Rishabhdeva, Buddha, Nanak, Chaitanya and many others too ; some of them are considered perfect appearances ; and outside India they are Zarathushtra (Zoroaster), Laotze, Kong-fu-tze (Confucius), Christ, Muhammad and many others.

There is nothing strange or impossible in this ; because as explained in the Advaitavada, a truly sincere man or woman can cultivate successfully love and devotion to the Absolute Being by directing these emotions in the first instance, not only to any such Divinity or Person, but even to a block of stone, taking that or any other material object as an emblem of the ultimate Divine Reality. Such objects are but embodiments of the One Being, and He is fully aware of the sincere longings of the devotee's heart even when directed to Him by way of worship of such objects.

Both in India and in many other countries, especially Egypt, worship has been prescribed and performed through various animal forms. In India some of the forms have been, the fish, the tortoise and the boar, representing respectively aquatic life, semi-aquatic life and life in muddy swamps—suggestive to the worshipper's mind of the truth of Life's

gradual evolution from stage to stage (faintly echoed in the modern theory of evolution) in its upward march towards the same Advaita Being, whence it previously descended and got involved in seemingly dead matter. Besides these obviously natural and clearly marked types of animal life, taken as means of adoration, certain types which, whether ever actually existing on earth or not, are merely symbolic and suggestive, have also been used for purposes of worship. In India these have been represented by such forms as the Man-Lion, the Horse-headed man and the Elephant-headed Deity and so on. In Egypt, too, several such forms have been used. There are reminders of what, in one case at least, even modern biological science does, or at any rate once did, speak of as the 'missing link.'

The way of directing one's worship as an emotional inspiration is given the name of the 'Path of Devotion.'

And the Love and Devotion which it demands and involves are such as can be cultivated to their perfection only by eliminating all thought and feeling of personal and separative will. This path also leads gradually to the elimination of every thought and feeling of the personal self and ego and hence conduces, in the end, to the same result as the Path of 'Desireless Action' mentioned above. This also covers Action and Realisation.

The third way of recognising the Absolute Non-dual Being is that of Direct Knowledge—as is gained by that most perfect Concentration and complete integration of the Consciousness which begets ecstasy and is given the name of Samadhi. As Shri Krishna declares: "this knowledge springs up spontaneously from within a person himself when he has attained the most perfect mastery of that art of integrating

Consciousness which is known as Yoga (Bhagwad Gita 4.38).

Alternatively to Yoga, Viveka and Brahma, Abhyasa also tends to bring about the Direct Knowledge of the Absolute Non-dual Being. It follows in the wake of the 'Indirect' one which results from the study and deliberation of the sacred texts and brings home to the mind of the enquirer the non-entity of the universe, like a mirage or a dream. It is held to be everchanging and destructible almost by all—even by those who belong to other schools of Indian thought. Viveka means analysis and discrimination of the five Koshas or enveloping sheaths, *viz.*, Annamaya, Pranamaya, Manomaya, Vigyanamaya and Anandamaya, which are confused with Atma as a result of Superimposition (Adhyaropa) caused by illusion (Adhyasa). It removes these self-imposed limitations and makes way for Brahma Abhyasa, the contemplation of Brahma, explained by Vidyananya in the verse below :

“Wise men describe meditation on Brahma to consist in one's constantly thinking of Brahma, speaking of Brahma, enlightening another on the nature of Brahma and thinking of nothing else.”

The word, Ekadekparatva, is by far the most important. It helps to develop a psychosis which ultimately produces non-difference between the cogniser and the cognised and destroys itself as well as the powder of the clearing nut, and while precipitating the impurities suspended on water also annihilates itself. At once the Seeker becomes the Truth itself, the appearance realities vanish and no notion of diversity or duality remains. The liberation (Moksha) thus achieved brings about no new change, for the self which is nothing else but Second less Eternal

Entity, is where it is, what it is and always was. The so-called release, as Shanker observes, is neither an effect (Karya) nor an object (Apya) nor modification (Vikarya) nor anything refined (Sanskarya).

He defines Moksha as 'that which is real in the absolute sense, stable, eternal, all penetrating and like Akasha exempt from all change, all satisfying and undivided, whose nature is to be own light, nay the light itself in which neither good nor evil, nor effect, nor past nor present nor future has any place. This incorporeal state is called Moksha.' (Brahma Sutra Sharirak Bhashya 1-4).

From this it is obvious that the 'Knowledge' that is intended here is wholly independent of any knowledge which is acquired by reading books and receiving instructions from others, or from any such experience as has its basis in sense-perception.

This way of recognising the Being is known as the 'Path of Knowledge.'

Thus the Absolute Being who is the inmost self of one and all, can be realised, in vivid consciousness, by every one of us sooner or later ; yet he can be so recognised only by following steadily and successfully to the end, which culminates in the goal of these three Paths, or also we may call them three steps over which everyone has to pass either in one or many births, since it is by these means alone that the cause of forgetting and missing the Being is removed.

While every one of us is capable of recognising the Being in vivid consciousness, none actually succeeds in doing so until his 'soul' (Jivatman) which like the body undergoes ceaseless change and yet maintains a continuity and self identity of its own, has perfected itself by experiencing the 'sweets and the sour' of life, as it goes on putting on and putting off a countless series of bodies, one after

another. That is to say, before a person recognises the Divine Being, his soul has to be born again and again. It is this process of a soul's repeated appearance in and disappearance from a body which is popularly known as Re-birth or Re-incarnation, and it is by this means that a soul attains perfection in time, and therewith becomes fit to recognise the Being, who is the one essential basis and background, not only of the countless bodies that the soul wears, but also of itself as the threading line (*linga*) which links these same bodies together 'like beads on a cord.'

This fact, namely that the bodies are thus linked together by the soul, is not just a theory but can be and is known in direct experience by a person by means of Yoga. In this manner one succeeds in integrating his consciousness to such an extent that there is then no division in it as 'the sub-conscious,' the 'conscious' and 'superconscious' but it all becomes, as it were, one vivid mass of consciousness.

He thus remembers the details of his soul's past experience, and also gains the direct and positive knowledge of the further fact that whatever a person suffers or enjoys, apparently without an assignable cause, is due to, and is the inevitable consequence of, what his soul, on one or other of its numerous embodiments, has done in the past in any way whatsoever whether by word or thought or deed. This inevitable reaping of the consequence of a soul's past actions is known popularly as the Law of Karma or simply Karma.

Thus, both re-incarnation and Karma are positive facts and can be realised as such by a person when his consciousness is integrated by means of Yoga in the way indicated above.

And it is only when this is done that the Recognition as an all vivid experience, of the Advaita,

the Non-dual Being, also takes place in him and therewith complete Freedom from every bondage and limitation is attained.

I believe whereas a *Yogi* may acquire mystic powers and know the past and future of beings well, one enlightened through the alternative method of the contemplation of *Brahma* may not necessarily attain those powers. The wise *Yogi* and the seeker of enlightenment does not care to attain mystic powers, as these hinder progress in the spiritual path and also cause deterioration. The Enlightened, if he has to live just for the fructification of his past deeds, lives his outward life like an ordinary individual, generally following *Shastric* injunctions with no obligations and sets an example of a moral standard before others. Inwardly he is not affected in the least by the destruction of the world as he is Bliss itself, unfettered by any conceivable limitations of nescience. Whether his body exists or perishes has no meaning for him and he wishes neither to live nor to die as he knows that his inner self is eternal. It is difficult to recognise him as such, for it is only the enlightened who know the enlightened.

Some of the various religious Faiths have been often misunderstood even by many of their followers. This is because the original founders of these Faiths did not disclose the whole Truth as it is, owing to the limited capacity or lack of capacity on the part of their hearers to understand the real Truth. In the ancient Scriptures it is found that the beginner is asked to do such acts as may bring him worldly happiness, such as possessing a beautiful wife, wealth, etc., but as the *Jivatma* progresses and purifies, the same scriptures or preceptors ask their followers or pupils to discard these as they may prove hindrance to progress. At very high stages, they have advised

discarding pious acts also, as this leads to attachment. They have reached such heights that not only sins but meritorious acts also were considered to be harmful, causing births and deaths. A mother gives bitter medicine to her baby to cure its disease, promising to give sweets. Though the child gets the sweets, the curing of the disease was the intention of the mother. Many Hindu Scriptures have preached that pious acts will be rewarded with wealth, happiness, etc., in this or the next world. They get these as the baby gets sweets but the intention clearly is for the purification of the soul as the mother's intention is to get the baby cured. The Absolute Truth (Par-marthika Satya) cannot possibly be understood by any but the most advanced in spiritual life after practising it and passing through many stages. Hence this Absolute Truth has had often to be presented in those relative Aspects of it, each of which is known as Vyavaharika Satya because it is only one or other of these relative Aspects of the Absolute Truth which alone is capable of being known, comprehended and acted upon (Vyavahrita) by the average man in his daily life and experience in any given age.

The Saint Tulsidas, when presenting the philosophic mind of the Truth in his famous Ramayan, is a whole hearted believer in the Advaita ; but in almost the whole of the Ramayan, he discourses sweetly and eloquently on Bhakti, because he is a staunch worshipper of Rama. He has described his Rama the Sole, the Non-dual, in Uttar Kanda as millions of times surpassing Vishnu and Shiva, the God of gods. The Ramayana thus presents Advaita and Bhakti and people derive benefit from it according to their capacity.

In these circumstances there is no question that it is but the One Truth that is spoken of in diverse

ways as Brahman, Atman, Supreme Atman (Paramatan) Essence, God, Shunya, and the like.

It is this same fact which is so well expressed in the famous Mantra saying :

The Being that is the Truth is One, but the Sages speak of Him in different ways (Rig Veda 1.64).

The result of all this is that every religious Faith has a twofold form. Firstly, it is a system of beliefs and convictions, and secondly it is a system of religious practice, that is to say, a code of ethics, a body of rituals and a mode or modes of worship.

I have no concern with this second form of Faith. In my view, every one may practise any system of ritual which after a careful consideration of it, free from all whims, one finds suited to one's own mental and spiritual attitude and aptitude.

The question of using symbols, figures, images, pictures and such like things which are in vogue among many a sect now or may be introduced in the future, need not cause any misunderstanding at all. There is no form of worship without the use of some kind of a figure, whether physical or mental. Even those religious Faiths which are professedly opposed to the use of any image and figure, whether human or animal, have to use something physical almost as a fetish if only to turn towards it when performing worship. Besides, they too describe the Deity they worship in words which are clearly suggestive of a form of Him, whether perceptible with the sense organs in the body or mental, with the eye of the mind, like things perceived in dreams.

In any case, the use of figures and forms in worship as a reminder of the Deity is similar to the use of photographs which revise the memory of one's departed parents and teachers. The followers

of even the most iconoclastic among the followers of religious faiths are seen often to use and respect them.

Faiths are the many outgoing branches of one and the same tree of Truth. Most of these branches have often served as the nestling home of many a bird of fiction and imagination ; and these birds, fictitious and imaginary as they are, have, by their sweetly sung music of symbology often drawn the attention of man, especially in the early days of his spiritual growth and evolution, to the Tree itself which otherwise might have been unnoticed by him. In plain words, some such myths as are fictitious and imaginary about things truly spiritual and religious have been of great service to man in his quest after the Truth. Mythical lore (by the term 'myth' I do not refer to our Puranas) which admittedly has a direct reference to things religious and even to stories and novels, may help a man in his quest for the One absolute Being, if the mentality of the reader is discriminately receptive. Duttatreya's life as stated in the Bhagawat furnishes an instance ; he accepted as his preceptors even animals and insects. Images and figures used in worship are often parts of this same mythic or fictional growth. Hence, we need not at all quarrel about them, so long as they help man to advance even a step towards his ultimate goal.

Differences in the various Faiths are often due to the varying mythic and symbolic garments with which they variously clothe the One Truth that, when perceived in its own native nakedness, is seen to be one and identical in all presentations. Therefore, so long and in so far as the varying Faiths show the path of Bliss and lead men and women to the one ultimate Goal, I have no quarrel with them, no

matter by what names they may be recalled, whether Vaidika or Tantrika, Shakta or Vaishnava, Hindu or Jain, Judaistic Christian or Islamic, Taoistic or Confucian instead of the Veda or the Vedanta.

But, supposing any of these variously named Faiths do profess to teach, not the Advaita-Tattva, but just the Dwaita, the Dualistic view of things, even then I have no quarrel with them because from my stand point, the Dwaita view, too, as also stated in many places in the Vedas, has its place and use and is necessary, particularly in the thought and life of most people of average mental capacity. A lighted candle in our hand makes visible the path of life, although it may be just a few yards ahead of us. But if we traverse even these few yards successfully in the glow of this little candle, slight as the glow may be, we are sure to get further light as we go on ; and are bound to be led finally and inevitably to Bliss Divine. I call it Non-Duality, but I have no objection if it is called by the name of Duality in our faith, by Nirvana of the Buddha or by Heaven of the Christians and Bahisht of Islam.

It should likewise be noted here that Freedom that is the goal of Advaitavada, and hence of all its various presentations, is far removed from what is usually understood by this much abused word 'Freedom.' It is most certainly not merely national Freedom, which while no doubt desirable, is still hedged in with all kinds of limitations and is hence only a bondage in a different, though perhaps in a more ambitious form, being fettered by passions and desires of the senses.

The freedom that is aimed at in Advaitavada cannot be achieved by the possession of this wide earth, even this entire universe. Beyond this earth there are planets after planets, universes after

universes ; and there is not, and there can never be, any end of our search for worlds and universes, even if we were fully capable of reaching an end. There should still be desire and longing for other and farther universes even if we succeeded in possessing the one we now know and experience. And so long as there is any longing in our hearts—this feeling of want—there can be no final freedom and its attendant Bliss such as Advaitavada teaches. The moment we realise Bliss we shall be the masters of the universe, as the universe itself is due to our existence—the Soul. There cannot be waves without the ocean and the waves are nothing but the ocean, that is why emancipation of the soul is much more than the possession of the kingdoms of the World.

This Truth is brought home to the minds and hearts of his hearers by Buddha too, in his own graphic way. On one occasion he is asked whether, by travelling out into space, one can ever come to an end of the universe and his emphatic answer is that this can never be done, even if one travels with the speed of the fastest flying arrow (which was much faster than modern rockets, because of the potency of the Mantras), and travels day and night for hundreds of years. He, however, adds that neither can an absolute ending of sorrows and sufferings—of the ills of life—be ever reached at the same time. But the latter feat is capable of accomplishment, as Buddha is careful to impress on his hearers, only by diving down into the deepest depth of one's consciousness, where alone the Universe really has its domicile. To use the very words which have come down traditionally as those actually uttered by Buddha at the time, the universe lies 'in this very fathom long body as endowed with consciousness and mind.' This is because Buddha, in full accordance

with the Upanishadic Vedanta, has made quite clear that the universe as experienced by any of us, no matter how vast and how apparently limitless in space, is really composed of only one's own sense-percepts and their reactions on one's mind and consciousness. And, since the sense-perception, as experienced by any of us, is really subjective and private and personal to him, and as such within his own consciousness, it therefore inevitably follows that the whole of the objective universe as experienced by a person is itself really within his own consciousness, however much it may appear to be spreading outside in space. (See Samyutta Nikaya Vol. 1, P. 62 and Anguttara Nikaya Vol. IV, P. 430 ; both P.T.S. Editions.)

On Trusts

(THE REAL GOAL AND ITS FULFILMENT)

I have formed a Trust. My aim in establishing this has been the propagation of Advaitavada, so that every one on earth may get over the bondage of the flesh and attain Bliss through the realisation of the self (Atman), *i.e.*, the only one Non-dual Supreme Being.

As ancillary too, and as steps to reach this aim stated above, we have to direct our efforts towards :

(a) eliminating the feeling of distinction of race, colour, or creed (only to the extent of having the same God) by a gradual realisation of the brotherhood of man, resulting in the ultimate attainment of spiritual freedom ;

(b) amelioration of the condition of the needy by removing their wants as far as possible.

When people are suffering from want, they cannot be expected to interest themselves in spiritual matters, and much less to devote themselves to the

study of Advaita. Much will depend upon the manner in which relief is given. Many may feel humiliated if anything is given to them as alms and may prefer to earn for themselves. We should therefore aim at imparting technical and industrial training through factories and workshops. While this method affords a source and means of earning income in trade or business, it also serves, at the same time, in finding employment. We should therefore endeavour to find, by other ways and means, employment for them on adequate wages and to secure proper treatment for them from their employers and make full return in labour of what they are paid in wages, till the One World Government is established. It is not possible for any individual or institution to give relief adequately to all. This can be done only by a One World State which would bring peace in the sense that there would be no scope for national hostilities, real and lasting peace being attainable only by self realisation.

It is doubtful if even a World State can satisfy all. Satisfaction is never obtained by getting the objects desired. Man's craving does not stop when he has obtained his object and he hankers after more and more. Even if all nations and countries transcend all territorial limits and combine under a single government for the whole world, while individuals continue to be slaves of desire, passion, greed, and luxury, there may be temporary and not permanent peace, because the clash of individual interests will always give rise to differences. The kind of unification to be achieved should be such as will bring about abiding peace—'Tushti' and 'Shanti'—arising not out of satisfaction of the flesh but out of contentment by control and conquest of the desires. Permanent peace will be achieved only when

individuals are able to acquire mastery over passions and desires and realise the Self.

I wish to impress upon all who belong to the Dalmia Jain Enterprises (employees as well as employers) that it will conduce to their own welfare and permanent peace if they work harmoniously to further this great cause. If any one of them ever differs in any matter, I wish that the rest of them will yield or make sacrifices to win him over in the interests of all concerned. Such action will be good for all and will give peace to my soul.

In my early childhood I was almost possessed with the idea of endowing a lakh of rupees for a charitable Trust for the succour of those stricken with dire poverty and also for ministering to their spiritual needs. For a mere lad with no patrimony and no resources, it was an utterly absurd idea. But the absurdity did not deter me. I kept on hatching and rehatching plans, and money dropped into my palms in heaps and it was easy for me to give away a lakh of rupees with a mere wave of my hand. But later on a mere lakh could not satisfy me. As time passed, I put the figure at one crore and further on at more and more. My ambition reached up to cover the entire resources of the earth. No satisfaction still, because I know that the universe is a mere will-o-the wisp and our earth is not even a mathematical point when compared to the Universe. I was in a dilemma.

The dilemma was solved. The aim of founding the Dalmia Jain Charity Trust was to translate into actuality the longings of my childhood and accordingly I decided to endow the Trust with a lakh of rupees, and to satisfy the urge of my growing years I fixed no limit to its corpus so that it may be as unbounded as the aim of the Trust, the realisation of the ultimate

Reality, which is beyond any limits. I have not the least doubt that there will be enormous accretions to the Trust in the years to come.

I have almost a superhuman power in the matter of raising funds. I can assign no other reason for it except that it is the resolute will and singleness of purpose which I consider to be the precious asset bestowed on me by God's Grace. I am sure my near relatives and friends, among whom I count Ruling Princes, high Government officials, Europeans, Americans and Asiatics, will also contribute generously to the Dalmia Jain Charity Trust. I am confident that this Dalmia Jain Charity Trust will have the wholehearted support of the public and of the officers and workers of the concerns, promoted by me or by the members of my family or run under my guidance, and also the equal support of the concerns themselves and their shareholders as well. They will readily place at its disposal their services, their sympathy and also their mite in the furtherance of this sacred task. I envisage a most brilliant future, and I am confident that it will be the largest institution of its kind in the world.

Resolute will refuses to be baffled. This has been a proved fact in my experience of the World. Whatever, with faith in God, I resolved in my mind to achieve, I did succeed in achieving, sooner or later, if I was firm without wavering to the end. I am decidedly of opinion that every conceivable thing is thus within the compass of human effort. The Dalmia Jain Charity Trust, I repeat, will be a unique institution extending its activities to the whole of the globe, as we know it today. I shall work for it until I retire, so that I may be instrumental in translating my dream into actuality.

Internal dissensions between the Trustee often defeat the very object of the Trust and even Trustees of the same blood are not immune from this. Knowing all this, I have appointed as Life Trustees of the Dalmia Jain Charity Trust some members of my family. I believe that out of their deep regard and affection for me, and also because of their obligation to me for having been instrumental in building up their family status and reputation, they will be unflinching in their devotion to the cause to which I have devoted the best I have in life. I exhort my friends, relatives, and members of my family to dedicate their efforts to the furtherance of this cause. And I further affirm that only those who work steadfastly for this cause—be they relatives, friends, or strangers—are really my true blood relations.

I hope, my brother, son-in-law, nephews, nieces, son and daughters, their spouses, and their descendants will feel it incumbent on them to dedicate themselves for the discharge of the duties and moral obligations imposed on them to promote the cause dearest to my heart. I solemnly charge every one of those who come after me and are associated with our institutions to look upon them not as a vehicle of honour, gain or fame, but as a most sacred duty and obligation, calling for toil and sacrifice. I enjoin on all of them and their representatives to work wholeheartedly for the cause and to travel all over the world to collect funds for the same.

Our object should be mainly to relieve human wants—wants not merely of the body, but of the spirit as well. The brute creation wants food, shelter, and a mate, but humans want more, and this is what distinguishes man from animals. Man hungers not merely for bodily needs but for things spiritual as well ; and without these, there cannot be permanent

peace. He wants to know the 'why' of his being. By 'Advaitavada' we should help those who thirst for self-realisation and seek emancipation from the travail of an interminable chain of births and deaths. This, I repeat, is the fundamental object of my life as well as of the Trusts. I have expressed it in absolutely clear terms. There cannot be any difference of opinion in this respect. This principal object should not be discarded even if differences of opinion arise as regards the methods.

The aim no doubt is very wide in its range and not easy of attainment. If it is not realised in its entirety in my life-time, I am fully confident that it will be realised in future generations when Advaitavada will be the one faith of the world, bringing in its wake perfect solidarity of mankind and oneness in State, nation and language.

Creation has had no beginning. But if a beginning is postulated, there must have been a time when the human race was one, occupying one homeland, speaking one language, professing one religion and holding one idea of Godhead. But as people migrated to different parts and settled in distant places, dissolution gradually set in and the prime society became separated and divided into clans, each with its own aims and pursuits antagonistic to each other, giving rise to rivalry which resulted in a splitting up of the human race into different tribes and clans and races. Man has got to recover what he has lost and we shall help him to slide back into that stage of simple and pure life which was lived by his ancestors. Mere national and physical freedom will not do but it will be helpful to the cause to a certain extent, as stated above, to provide means of earning a livelihood for all. Europeans and Americans enjoy it in a large measure. Yet they too are in bondage, being

slaves to anger, desire, passion, ever thirsting for wealth, pomp and glamour, none of which lasts. This strife between the senses within oneself must be terminated. Our ultimate aim should be the attainment of complete freedom, which implies liberation from the bondage of the flesh and attainment of perfect bliss.

I wish to make it clear to all Trustees and to those who wish to follow my views also and particularly those who in future years assume office as scions of Dalmia and Jain families, that all work for the Trust should be done as an obligation to me, as a labour of love, in a spirit of unselfish service. The office of the Trustee, if it confers a right, imposes a very sacred obligation as well. A trustee in assuming office should consider the duties inherent in it of far greater importance than the rights it confers. He should always feel that he has taken upon himself a responsibility in addition to those which he, as a human being, is bound by duty to discharge, *viz.*, his duty to his forbears and his progeny to his country and his religion. This duty should not be done in a casual off-hand manner ; it calls for earnest and sedulous work every day and must be as unavoidable as the natural daily acts of eating, sleeping and responding to all calls.

The aims, objects, purposes, pursuits and other provisions in the Dalmia Jain Charity Trust deed have been framed and laid down so as to be in accordance with law, so that the Trust shall never fail. If at any time, for any reason the Trustees find that any provision therein is invalid or contrary to law, I enjoin the Board of Trustees and each of the Trustees to cancel and treat as cancelled only such provision as may offend the prevailing law, so that the other provision thereof may not be rendered

invalid or otherwise affected. I further enjoin the trustees to carry on, manage and administer this Trust according to the provisions of the Trust deed.

My goal is to serve all living creatures, realising as I do that, though seemingly different, they are sparks of one and the same from which all life emanates.

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